MORE LIGHT
REVISED

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MORE LIGHT

A RITUAL

OF THE

THREE SYMBOLIC DEGREES

Novum Eboracum

REVISED BY
H. W. SANDER

Behrens Publishing Company
Publisher of
Dick & Fitzgerald Handbooks
Danbury, P. O. Box 1 Conn.

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MORE LIGHT.

FIRST DEGREE.

All matters of business in a lodge are transacted in the third degree. If a candidate is to be initiated, the lodge is opened in the third degree; and when, in the regular order of business, the time arrives for the ceremony of initiation to take place, the lodge is called off in the third degree, and remains so while the first degree is opened.

OPENING A LODGE OF MASTER MASONS.

The ceremony of opening a lodge in the third degree is conducted as follows: when the regular time for opening has arrived, the Master repairs to his station and calls the lodge to order with one rap of his gavel.

(An Officer or brother when addressed should come to order by rising and giving the sign of fidelity, which is by placing the right hand on the left breast and respond.)

WORSHIPFUL MASTER. Officers take your respective stations and places, brethren be clothed.

Brother Junior Deacon, the first great care of Masons when convened?

JUNIOR DEACON. To see that they are duly tyled.

W. M. Attend to that duty, and inform the Tyler that I am about to open the lodge on the third degree of Masonry. Direct him to take due notice thereof and govern himself accordingly.

J. D. Brother Tyler, I am directed to inform you that the Worshipful Master is about to open (——) lodge on the third degree of Masonry. Take due notice thereof, and govern yourself accordingly. (*Closes the door and gives three knocks. Tyler responds with three.*)

Worshipful Master, we are duly tyled.

W. M. How are we tyled?

J. D. By a Master Mason without, armed with the proper implement of his office.

W. M. His duty there?

J. D. To observe the approach of cowans and eavesdroppers; see that none pass or repass except such as are duly qualified and have permission from the Worshipful Master.

W. M. 'Tis well.

Brother Senior Warden, are all present Master Masons?

SENIOR WARDEN. I will ascertain through my proper officer and report.

Brother Junior Deacon, are all present Master Masons?

J. D. Brother Senior Warden, all present are Master Masons.

S. W. Worshipful Master, all present are Master Masons.

W. M. As a further evidence that all present are Master Masons, you will receive the password from the Senior and Junior Deacons, who will obtain it from the brethren on the right and left, and communicate it to the East.

S. W. The Deacons will approach the West and give me the password of a Master Mason. (*The order is obeyed.*) Now obtain it from the brethren on the right and left, and communicate it to the Worshipful Master in the East.

W. M. Brother Senior Warden, the password is right, and duly received in the East. Are you a Master Mason?

S. W. I am.

W. M. What induced you to become a Master Mason?

S. W. That I might obtain the Master's word, travel in foreign countries, work and receive Master's wages, and be thereby better enabled to support myself and family, and contribute to the relief of distressed worthy Master Masons, their widows and orphans.

W. M. What makes you a Master Mason?

S. W. My obligation.

W. M. Where were you made a Master Mason?

S. W. Within the body of a just and duly constituted lodge of Master Masons, assembled in a place representing the unfinished Sanctum Sanctorum of King Solomon's Temple, furnished with

the Holy Bible, Square, and Compasses, together with a charter or dispensation from some Grand Body of competent jurisdiction empowering it to work.

W. M. How many compose a Master Mason's lodge?

S. W. Three or more.

W. M. When composed of five, of whom does it consist?

S. W. The Worshipful Master, Senior and Junior Wardens, and Senior and Junior Deacons.

W. M. The Junior Deacon's place in the lodge?

S. W. At my right.

W. M. Brother Junior Deacon, your duty there?

J. D. To carry messages from the Senior Warden in the West to the Junior Warden in the South, or elsewhere about the lodge as he may direct; attend to alarms at the outer door, and report the same to the Worshipful Master; also to see that we are duly tyled.

W. M. Brother Junior Deacon, the Senior Deacon's place in the lodge?

J. D. At the right of the Worshipful Master in the East.

W. M. Brother Senior Deacon, your duty there?

S. D. To carry orders from the Worshipful Master in the East to the Senior Warden in the West, or elsewhere about the lodge as he may direct; welcome and clothe visiting brethren, attend to alarms at the inner door, also to receive and conduct candidates.

W. M. Brother Senior Deacon, the Junior Warden's station?

S. D. In the South.

W. M. Your duty in the South, Brother Junior Warden?

J. W. To observe the sun at meridian, which is the glory and beauty of the day; to call the craft from labor to refreshment, superintend them during the hours thereof, chiefly to observe that the means of refreshment are not perverted to intemperance or excess, and see that they return to labor again in due season, that the Worshipful Master may receive honor, and they pleasure and profit thereby.

W. M. The Senior Warden's station?

J. W. In the West.

W. M. Why in the West, Brother Senior Warden?

S. W. As the sun is in the West at close of day, so stands the Senior Warden in the West to assist the Worshipful Master in opening and closing the lodge; pay the craft their wages, if any due, that none may go away dissatisfied; harmony being the support of all institutions, especially this of ours.

W. M. The Master's station?

S. W. In the East.

W. M. Why in the East?

S. W. As the sun rises in the East to open and govern the day (*the lodge is called up*), so rises the Worshipful Master in the East to open and govern the lodge, set the craft at work, giving them proper instructions for their labor.

W. M. Brother Senior Warden, it is my order that (——) lodge be now open on the third degree of Masonry, and stand open for the transaction of such business as may regularly and constitutionally be brought before it. This you will communicate to the Junior Warden in the South, and he to the brethren present, that, having due notice thereof, they may govern themselves accordingly.

S. W. Brother Junior Warden.

J. W. Brother Senior Warden.

S. W. It is the order of the Worshipful Master in the East that (——) lodge be now open on the third degree of Masonry, and stand open for the transaction of such business as may regularly and constitutionally be brought before it. This you will communicate to the brethren present, that, having due notice thereof, they may govern themselves accordingly.

J. W. Brethren, it is the order of the Worshipful Master, communicated to me through the Senior Warden in the West, that (——) lodge be now open on the third degree of Masonry, and stand open for the transaction of such business as may regularly and constitutionally be brought before it. I communicate the same to you, that you, having due notice thereof, may govern yourselves accordingly.

W. M. Brethren, attend to giving the signs; observe the East. (*Signs of the three degrees are now given by the Worshipful Master and brethren.*) I now declare (——) lodge duly opened and in

order for business; at the same time strictly forbidding all idle, immoral, or other unworthy conduct whereby the harmony of the same may be disturbed, under no less a penalty than the by-laws prescribe, or a majority of the brethren may see cause to inflict.

Brother Junior Deacon, inform the Tyler.

Brother Senior Deacon, attend at the altar and display the three great lights in Masonry.

J. D. Brother Tyler, the lodge is now open on the third degree of Masonry.

Worshipful Master, the lodge is in due form.

W. M. 'Tis well.

Brother Secretary, I will thank you to read the minutes of our last communication.

Brethren, pay attention to reading the minutes.

(*Secretary reads the minutes, and says:*)

SECRETARY. Worshipful Master, these are the minutes of our last communication, which were read and approved, and are now read for your information. Does any brother know of any brother of this lodge, or of any other, in sickness or distress?

W. M. Have you anything to report in the South, Brother Junior Warden?

J. W. Nothing in the South, Worshipful.

W. M. Anything in the West, Brother Senior Warden?

S. W. Nothing in the West, Worshipful.

W. M. Does anybody in or about the body of this lodge know of any one sick or in distress? If not, I declare this business closed

(*Such cases are reported by one of the Wardens, a committee, or by any brother present.*)

Brother Secretary, have you any propositions?

SEC. None.

W. M. Any committee to report on previous propositions for membership?

SEC. The committee on the proposition of Mr. (*John Doe*) report favorably.

W. M. Brother Senior Deacon, prepare the ballot-box, and display it South, West, and East for inspection.

Brethren, you are about to ballot for Mr. (*John Doe*), on whom your committee have reported favorably. Those who are in favor of his election will deposit a white ball, those opposed a black ball, or cube. Brother Senior Deacon, you will carry the ballot-box to the Senior Warden in the West, then to the Junior Warden in the South, for their ballots; then deposit it on the altar. (*After all who wish have voted.*) Have all balloted in the South, Brother Junior Warden?

J. W. All have balloted in the South, Worshipful.

W. M. Have all balloted in the West, Brother Senior Warden?

S. W. All have balloted in the West, Worshipful.

W. M. Have all the brethren in or about this lodge balloted? If so, I declare the balloting closed.

Brother Senior Deacon, display the ballot in the South, West, and East for inspection. (*This is done.*) How stands the ballot in the South, Brother Junior Warden?

J. W. Clear in the South, Worshipful. (*Or*, Cloudy.)

W. M. How stands the ballot in the West, Brother Senior Warden?

S. W. Clear in the West, Worshipful.

W. M. And clear in the East. Accordingly, I declare Mr. (*John Doe*) duly elected.

Brother Junior Deacon, ascertain from the Tyler if there are any candidates in waiting; if so, their names, and for what degree.

J. D. (*Inquires of the Tyler.*) Mr. (*John Doe*) is in waiting for the first degree of Masonry.

W. M. Brethren, I understand that Mr. (*John Doe*) is in waiting for the first degree of Masonry, he having been duly balloted for and elected.

If there are no objections, I will proceed to confer that degree upon him.

There being none, I will so proceed. Brothers Senior and Junior Masters of Ceremonies.

M. C. (*both*). Worshipful Master.

W. M. How should a candidate be prepared for the first degree of Masonry?

M. C. By being divested of all metallic substances, neither naked nor clothed, barefoot nor shod, left knee and breast bare, hoodwinked, and a cable-tow around his neck.

W. M. Repair to the preparation-room, where I understand you will find Mr. (*John Doe*) in waiting; and when thus prepared, make the usual alarm at the inner door of the lodge.

Brother Secretary, you will accompany them.

and receive the initiation fee, and ask him the usual questions.

(*The Secretary and Masters of Ceremonies retire to the preparation-room, where the usual questions are asked by the Secretary.*)

SEC. Do you sincerely declare upon your honor that you will cheerfully conform to all the ancient usages and established customs of this order?

CANDIDATE. I will.

SEC. (*Returns to the lodge and standing at the altar.*) Worshipful Master, the usual and necessary questions have been asked and answered in the affirmative, and the balance of the initiation fee paid. (*Secretary goes to his place.*)

W. M. Brother Junior Deacon, the last as well as first great care of Masons when convened?

J. D. To see that they are duly tyled.

W. M. Attend to that duty, and inform the Tyler that I am about to dispense with labor on the third degree of Masonry for the purpose of opening the lodge in the first degree for work and instruction. Direct him to take due notice thereof and govern himself accordingly.

J. D. Brother Tyler, I am directed to inform you that the Worshipful Master is about to dispense with labor on the third degree of Masonry for the purpose of opening the lodge in the first degree for work and instruction. Take due notice thereof, and govern yourself accordingly.

Worshipful Master, the Tyler is informed.

W. M. 'Tis well. (*Calls the lodge up by three*

raps.) I now declare labor dispensed with on the third degree, waiving all further ceremony. (*Seats the lodge by one rap.*)

OPENING A LODGE OF ENTERED APPRENTICES.

W. M. Brother Senior Warden, whence came you?

S. W. From a lodge of the Holy Saints John of Jerusalem.

W. M. What came you here to do?

S. W. Learn to subdue my passions and improve myself in Masonry.

W. M. Then you are a Mason, I presume?

S. W. I am so taken and accepted among brethren and fellows.

W. M. What makes you a Mason?

S. W. My obligation.

W. M. Where were you made a Mason?

S. W. Within the body of a just and duly constituted lodge of Free and Accepted Masons, assembled in a place representing the ground floor of King Solomon's Temple, furnished with the Holy Bible, Square, and Compasses, together with a charter or dispensation from some Grand Body of competent jurisdiction empowering it to work.

W. M. How many compose a lodge of Entered Apprentices?

S. W. Seven or more.

W. M. When composed of seven, of whom does it consist?

S. W. The Worshipful Master, Senior and Junior Wardens, Secretary and Treasurer, Senior and Junior Deacons.

W. M. Brother Senior Warden, the Junior Deacon's place in the lodge?

S. W. At my right.

W. M. Brother Junior Deacon, the Senior Deacon's place?

J. D. At the right hand of the Worshipful Master in the East.

W. M. Brother Senior Deacon, the Secretary's place?

S. D. At your left.

W. M. Your duty there, Brother Secretary?

SEC. To observe the Worshipful Master's will and pleasure, record the proceedings of the lodge, transmit a copy of the same to the Grand Lodge if required, receive all moneys paid into the lodge by the brethren, pay the same over to the Treasurer, and take a receipt therefor.

W. M. The Treasurer's place?

SEC. At your right.

W. M. Your duty there, Brother Treasurer?

TREAS. To record all moneys paid into the lodge from the hands of the Secretary, keep a regular and just account of the same, and pay it out by order of the Worshipful Master and the consent of the lodge.

W. M. The Junior Warden's station?

TREAS. In the South, Worshipful.

W. M. Brother Junior Warden, the Senior Warden's station?

J. W. In the West.

W. M. Brother Senior Warden, the Master's station?

S. W. In the East.

W. M. Why in the East?

S. W. As the sun rises in the East to open and govern the day (*calls up the lodge*), so rises the Worshipful Master in the East to open and govern the lodge, set the craft at work, giving them proper instructions for their labor.

W. M. It is my order that (——) lodge be now opened on the first degree of Masonry, and stand open for work and instruction. This you will communicate to the Junior Warden, and he to the brethren present, that, having due notice thereof, they may govern themselves accordingly.

S. W. Brother Junior Warden.

J. W. Brother Senior Warden.

S. W. It is the order of the Worshipful Master that (——) lodge be now opened on the first degree of Masonry, and stand open for work and instruction. This you will communicate to the brethren present, that, having due notice thereof, they may govern themselves accordingly.

J. W. Brethren, it is the order of the Worshipful Master, communicated to me through the Senior Warden, that (——) lodge be now opened on the first degree of Masonry, and stand open for

work and instruction. I communicate the same to you, that, having due notice thereof, you may govern yourselves accordingly.

W. M. I now declare (——) lodge open on the first degree. Brother Junior Deacon, inform the Tyler.

J. D. (*Informs the Tyler, and says:*) The Tyler is informed.

W. M. Brother Senior Deacon, attend at the altar and display the three great lights in Masonry. (*Seats the lodge by one rap.*)

CEREMONY OF INITIATION.

S. D. There is an alarm at the inner door.

W. M. Attend to the alarm, and ascertain the cause thereof.

S. D. (*Gives three knocks on the inner door, and asks:*) Who comes here?

S. M. C. Mr. (*John Doe*), a poor blind candidate, who is desirous of having and receiving a part in the rights, light, and benefits of this Worshipful lodge, erected to God, and dedicated to the memory of the Holy Saints John, as all brothers and fellows have done who have gone this way before him.

S. D. Mr. (*John Doe*), is this an action of your own free will and accord?

CAND. It is.

S. D. Brother Master of Ceremonies, is he worthy and well qualified?

M. C. He is.

S. D. Duly and truly prepared?

M. C. He is.

S. D. By what further right does he expect to obtain this important privilege?

M. C. Being a man, free-born, of lawful age, and well recommended.

S. D. Since he is in possession of all these necessary qualifications, let him wait until the Worshipful Master can be informed of his request and his answer returned. (*The Senior Deacon then returns to the altar, faces the East, and repeats the dialogue with the Master:*)

S. D. Worshipful Master, there is without Mr. (*John Doe*), a poor blind candidate, who is desirous of having and receiving a part in the rights, light, and benefits of this Worshipful lodge, erected to God, and dedicated to the memory of the Holy Saints John, as all brothers and fellows have done who have gone this way before him.

W. M. Is this act of his own free will and accord?

S. D. It is.

W. M. Is he worthy and well qualified?

S. D. He is.

W. M. Duly and truly prepared?

S. D. He is.

W. M. By what further right does he expect to obtain these important privileges?

S. D. Being a man, free-born, of lawful age, and well recommended.

W. M. Since he is in possession of all these necessary qualifications, let him enter this Worshipful lodge of Free and Accepted Masons in the name of God, and be received in due and ancient form.

(*The Senior Deacon returns, opens the inner door, and says:*)

S. D. Let him enter this Worshipful lodge in the name of God, and be received in due and ancient form.

(*The Senior Deacon then conducts the Candidate a few steps, halts, and says:*)

S. D. Mr. (*John Doe*), I am commanded to receive you on the point of a sharp instrument piercing your naked left breast (*he places a point against the breast*), which is to teach you that as this is an instrument of torture to your flesh, so should the recollection thereof be to your mind and conscience, should you ever presume to reveal the secrets of Masonry unlawfully.

(*An ode is then sung while the Candidate is still standing, after which the Senior Deacon conducts him to the North, where the Worshipful Master stops him with a rap, saying:*)

W. M. Let no man enter upon any great or important undertaking without first invoking the aid of Deity. Brother Senior Deacon, conduct the Candidate to the altar, and cause him to kneel for the benefit of prayer.

(*The Master then prays; the following or any other words may be substituted for the occasion.*)

Vouchsafe thine aid, Almighty Father of the Universe, to this our present convention, and grant that this Candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competency of thy divine wisdom, that by the influence of the true principles of our fraternity he may be better enabled to display the beauties of Holiness to the honor of thy Holy name. Amen.

ALL. So mote it be.

W. M. (*to Candidate*). In whom do you put your trust?

CAND. In God.

W. M. Your trust being in God, your faith is well founded. Arise, follow your conductor, and fear no danger.

(*The Candidate is then conducted around the lodge to the South, where the Junior Warden gives one rap; then to the West, where the Senior Warden gives one rap; the Worshipful Master at the same time recites:*)

W. M. Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

(*The Candidate is conducted to the South, and the*

Senior Deacon gives three raps on the floor with his staff, which is responded to by the Junior Warden with one rap.)

J. W. Who comes here?

S. D. Mr. (*John Doe*), a poor blind candidate, who is desirous of having and receiving a part in the rights, light, and benefits of this Worshipful lodge, erected to God, and dedicated to the memory of the Holy Saints John, as all brothers and fellows have done who have gone this way before him.

J. W. Mr. (*John Doe*), is this an act of your own free will and accord?

CAND. It is.

J. W. Brother Senior Deacon, is he worthy and well qualified?

S. D. He is.

J. W. Duly and truly prepared?

S. D. He is.

J. W. By what further right does he expect to obtain this important privilege?

S. D. Being a man, free-born, of lawful age, and well recommended.

J. W. Since he is in possession of all these necessary qualifications, conduct him to the Senior Warden in the West for his examination.

(*The Senior Deacon conducts the Candidate to the Senior Warden, and gives three raps, which are answered by one rap by the Senior Warden.*)

S. W. Who comes here?

S. D. Mr. (*John Doe*), a poor blind candidate,

who is desirous of having and receiving a part in the rights, light, and benefits of this Worshipful lodge, erected to God, and dedicated to the memory of the Holy Saints John, as all brothers and fellows have done who have gone this way before him.

S. W. Mr. (*John Doe*), is this an act of your own free will and accord?

CAND. It is.

S. W. Brother Senior Deacon, is he worthy and well qualified?

S. D. He is.

S. W. Duly and truly prepared?

S. D. He is.

S. W. By what further right does he expect to obtain this important privilege?

S. D. Being a man, free-born, of lawful age, and well recommended.

S. W. Since he is in possession of all these necessary qualifications, conduct him to the Worshipful Master for his examination.

(*The Senior Deacon then conducts the Candidate to the East, where he gives three raps with his staff, and is answered by the Master with one rap.*)

W. M. Who comes here?

S. D. Mr. (*John Doe*), a poor blind candidate, who is desirous of having and receiving a part in the rights, light, and benefits of this Worshipful lodge, erected to God, and dedicated to the memory of the Holy Saints John, as all brothers and fellows have done who have gone this way before him.

W. M. Mr. (*John Doe*), is this an act of your own free will and accord?

CAND. It is.

W. M. Brother Senior Deacon, is he worthy and well qualified?

S. D. He is.

W. M. Duly and truly prepared?

S. D. He is.

W. M. By what further right does he expect to obtain this important privilege?

S. D. Being a man, free-born, of lawful age, and well recommended.

W. M. Whence came you, and whither are you traveling?

S. D. From the West, traveling East.

W. M. Why do you leave the West and travel East?

S. D. In search of light in Masonry.

W. M. 'Tis well.

Since the Candidate is in possession of all these necessary qualifications, and in search of light in Masonry, reconduct him to the Senior Warden in the West, who will teach him how to approach the East in due and ancient form. (*The order is obeyed.*)

S. D. Brother Senior Warden, it is the order of the Worshipful Master that you teach this Candidate how to approach the East in due and ancient form.

S. W. Cause the Candidate to face the East.

(*Senior Deacon places the Candidate.*)

Advance on your left foot, bringing the heel of

your right foot to the hollow of the left, thereby forming the angle of an oblong.

W. M. Mr. (*John Doe*), before you can proceed any further in Masonry, it will be necessary for you to take upon yourself a solemn obligation appertaining to the degree of Entered Apprentice; and I, as the Master of this lodge, assure you that there is nothing therein which will conflict with your moral, social, or civil duties, be they what they may. With this assurance, are you willing to take the obligation?

CAND. I am.

W. M. Then advance to the sacred altar, and there kneel on your naked left knee, your right forming the angle of a square, your left hand supporting, and your right resting on, the Holy Bible, Square, and Compasses.

(*The Candidate is placed in position by the Senior Deacon.*)

S. D. Worshipful Master, the Candidate is in due form.

(*The Master then calls up the lodge, and the brethren are ranged on each side of the altar.*)

W. M. Mr. (*John Doe*), if you are still willing to take upon yourself the solemn obligation, say, I, pronounce your name, and repeat after me.

CAND. I, (*John Doe*).

W. M. Of my own free will and accord, in the presence of Almighty God and this Worshipful lodge of Free and Accepted Masons, erected to God, and dedicated to the memory of the Holy

Saints John, do hereby and hereon solemnly and sincerely promise and swear that I will keep and conceal and never reveal any of the secret art or arts, part or parts, point or points, of the hidden mysteries of ancient Masonry which I have received, am about to receive, or may hereafter be instructed in, to any person unless it shall be to a worthy brother Entered Apprentice, or within the body of a just and duly constituted lodge of such; and unto him or them only whom I shall find so to be after due trial and strict examination or lawful Masonic information. Furthermore, I do promise and swear that I will not write, indite, print, paint, stamp, stain, hew, cut, carve, mark, or engrave the same upon anything movable or immovable, whereby or whereon the least word, syllable, letter, or character may become legible or intelligible, to myself or another, whereby the secrets of Masonry may be unlawfully obtained through my unworthiness.

To all of which I do solemnly and sincerely promise and swear without any hesitation, reservation, or secret evasion of mind in me whatever, binding myself under no less a penalty than that of having my throat cut across, my tongue torn out, and buried in the sands of the sea, at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or wilfully violate this my solemn obligation of Entered Apprentice. So help me God, and make me steadfast to keep and perform the same.

W. M. In testimony of your sincerity, kiss the book on which your hands rest.

Brother Senior Deacon, remove the cable-tow.

My brother, in your present situation, what do you most desire?

CAND. (*prompted by the Senior Deacon*). Light in Masonry.

W. M. Brethren, stretch forth your hands and assist me in bringing this newly made brother to true Masonic light. In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, "Let there be light": and there was light.

In humble commemoration of that great and august event, I now say (as a Mason), Let there be light.

Brother, on being brought to light in this degree, you behold the three great lights in Masonry, by aid of the representatives of the three lesser lights. The three great lights in Masonry are the Holy Bible, Square, and Compasses. The Holy Bible is given us as the rule and guide of our faith and practice, the Square to square our actions, and the Compasses to circumscribe our desires and keep our passions within due bounds with all mankind, especially with the brethren.

The three lesser lights are the Sun, Moon, and Master of the lodge, and are thus explained: as the Sun rules the day, and the Moon governs the

night, so should the Master with equal regularity rule and govern the lodge.

The representatives of the three lesser lights are three burning candles or tapers, placed on candlesticks or pedestals, and situated East, West, and South.

(*The Worshipful Master retires a few steps, and then advances.*)

S. D. (*to Candidate*). Behold the Worshipful Master approaching you from the East upon the step, under the due guard and sign of an Entered Apprentice.

W. M. My brother, the Entered Apprentice advances on the left foot, bringing the heel of the right foot to the hollow of the left, thereby forming the angle of an oblong. This is the due guard (*gives it*), and alludes to the position of your hands while taking the solemn obligation; this is the sign (*gives it*), and alludes to the penalty of that obligation. This due guard and sign are always to be given as a salutation to the Master on entering or retiring from an Entered Apprentices' lodge.

I now present my right hand in token of friendship and brotherly love, and proceed to invest you with the grip and word of Entered Apprentice; but as you are uninstructed, he who has hitherto answered for you will at this time.

Take me, brother, as I take you.

I hail.

S. D. I conceal.

W. M. What do you conceal?

S. D. All the secrets of an Entered Apprentice to which this token alludes. (*Gives the grip.*)

W. M. What is that?

S. D. A grip.

W. M. Of what?

S. D. Of an Entered Apprentice.

W. M. Has it a name?

S. D. It has.

W. M. Will you give it to me?

S. D. I did not so receive it; neither will I so impart it.

W. M. How will you dispose of it?

S. D. Letter or halve it.

W. M. Letter it, and begin.

S. D. You begin.

W. M. Begin you.

(*The word and the manner of giving it is taught in the lodge.*)

W. M. (*helping Candidate to rise*). Rise, my brother, and salute the Junior and Senior Wardens, and satisfy them that you are in the possession of the step, due guard sign, grip, and word of an Entered Apprentice.

(*S. D. conducts Candidate to the Junior Warden's station in the South. Gives three raps, which are answered by the Junior Warden with one rap.*)

J. W. Who comes here?

S. D. A worthy brother Entered Apprentice.

J. W. How may I know him to be such?

S. D. By certain signs and a token.

J. W. What are signs?

S. D. Right angles, horizontals, and perpendiculars.

J. W. Advance a sign. (*Senior Deacon gives due guard of Entered Apprentice.*)

Has that an allusion?

S. D. It has: to the position of my hands while taking the obligation.

J. W. Have you a further sign?

S. D. I have. (*Gives sign of Entered Apprentice.*)

J. W. Has that an allusion?

S. D. It has: to the penalty of that obligation.

J. W. What is a token?

S. D. A certain friendly or brotherly grip, whereby one Mason may know another in the dark as in the light.

J. W. Advance and give me a token.

(*Candidate advances and gives grip of an Entered Apprentice.*)

J. W. What is that?

CAND. A grip.

J. W. Of what?

CAND. Of an Entered Apprentice.

J. W. Has it a name?

CAND. It has.

J. W. Will you give it to me?

CAND. I did not so receive it; neither will I so impart it.

J. W. How will you dispose of it?

CAND. Letter or halve it.

J. W. Letter it, and begin.

CAND. You begin.

J. W. Begin you. (*Done*). The word is right; I am satisfied. Conduct the Candidate to the Senior Warden in the West for his examination.

(*S. D. conducts the Candidate to the Senior Warden, where the same questions are asked and answered; he then leads him toward the East, when the Worshipful Master advances and presents Candidate with a lambskin, or white leather apron.*)

W. M. My brother, I now present you with a lambskin, or white leather apron. It is an emblem of innocence, and the badge of a Mason; more ancient than the "Golden Fleece" or the "Roman Eagle"; more honorable than the "Star and Garter," or any other order that can be conferred upon you, at this or any future time, by king, prince, potentate, or any other person, except he be a Mason. Carry it to the Senior Warden in the West, who will teach you how to wear it as an Entered Apprentice. It is hoped that you will wear it with pleasure to yourself and honor to the Fraternity.

(*The Senior Deacon conducts the Candidate to the West, and says:*)

S. D. Brother Senior Warden, it is the order of the Worshipful Master that you teach this brother how to wear his apron as an Entered Apprentice.

(*The Senior Warden takes the apron and ties it on the Candidate, with the flap turned up, remarking to the Candidate as he does so:*)

S. W. At the building of King Solomon's Temple the different bands of workmen were distinguished by the manner in which they wore their aprons. The Entered Apprentices wore theirs with the flap turned up to prevent soiling their clothes; Masonically to prevent daubing with untempered mortar; and thus you will continue to wear yours until further advanced.

(*The Senior Deacon conducts the Candidate to the Worshipful Master in the East, who says:*)

W. M. My brother, agreeably to an ancient custom, adopted in every regular and well-governed lodge, it becomes my duty at this time to demand of you some metallic substance, not so much on account of its intrinsic worth or value, as that it may be deposited in the archives of the lodge as a memorial that you were at this time and place made a Mason.

CAND. I have nothing.

W. M. Not even a penny to commemorate one of the most important events of your life? My brother, this is to teach you that should you ever meet a member of the human family, more especially a brother Mason, in like destitute situation, it will be your duty to contribute to his relief as liberally as his necessities may require and your ability permit. Being clothed as an Entered Apprentice, I now present you with the working tools of an Entered Apprentice, which are the twenty-four-inch gage and the common gavel.

The twenty-four-inch gage is an instrument used

by operative Masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of dividing our time; it being divided into twenty-four equal parts is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby are found eight hours for the service of God and a distressed worthy brother, eight for our usual avocations, and eight for refreshment and sleep.

The common gavel is an instrument used by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building that is not made with hands, eternal in the heavens.

Brother Senior Deacon, conduct the brother to the Northeast corner of the lodge.

W. M. My brother, you now stand in the Northeast corner of the lodge, an upright man and Mason, and I give it you strictly in charge ever to walk and act as such before God and man. I also present you with a new name, which is Caution. It teaches you to be cautious of all your words and actions, especially on the subject of Masonry when in the presence of its enemies. Brother Senior Deacon, reconduct the brother to the place whence he came, invest him with that

of which he has been divested, and return him to the lodge for further instruction.

(*The Senior Deacon and Candidate salute the Worshipful Master and retire to the preparation-room. After the Candidate is clothed, they return, advance to the altar, salute the Worshipful Master. The Senior Deacon then seats the Candidate near the Worshipful Master, who lectures him as follows:*)

LECTURE.

FIRST SECTION.

W. M. (*to Senior Deacon*). Whence came you?

S. D. From a lodge of the Holy Saints John of Jerusalem.

W. M. What came you here to do?

S. D. To learn to subdue my passions and improve myself in Masonry.

W. M. Then you are a Mason, I presume?

S. D. I am so taken and accepted among brethren and fellows.

W. M. What makes you a Mason?

S. D. My obligation.

W. M. Where were you made a Mason?

S. D. Within the body of a just and duly constituted lodge of Free and Accepted Masons, assembled in a place representing the ground floor of King Solomon's Temple, furnished with the Holy Bible, Square, and Compasses, together with

a charter or dispensation from some Grand Body of competent jurisdiction empowering it to work.

W. M. How do you know yourself to be a Mason?

S. D. Having been tried, never denied, and am ready to be tried again.

W. M. How may I know you to be a Mason?

S. D. By certain signs, a token, a word, and the perfect points of my entrance.

W. M. What are signs?

S. D. Right angles, horizontals, and perpendiculars.

W. M. Advance a sign. (*Senior Deacon gives due guard of Entered Apprentice.*) Has that an allusion?

S. D. It has: to the position of my hands while taking the obligation.

W. M. Have you a further sign?

S. D. I have. (*Gives sign of Entered Apprentice.*)

W. M. Has that an allusion?

S. D. It has: to the penalty of that obligation.

W. M. What is a token?

S. D. A certain fraternal or brotherly grip, whereby one Mason may know another in the dark as in the light.

W. M. Advance and give me a token. (*Senior Deacon gives grip of Entered Apprentice.*) What is that?

S. D. A grip.

W. M. Of what?

S. D. Of Entered Apprentice.

W. M. Has it a name?

S. D. It has.

W. M. Will you give it to me?

S. D. I did not so receive it; neither will I so impart it.

W. M. How will you dispose of it?

S. D. Letter or halve it.

W. M. Letter it, and begin.

S. D. You begin.

W. M. Begin you. (*Completed in the lodge.*)

W. M. Where were you first prepared to be made a Mason?

S. D. In my heart.

W. M. Where next?

S. D. In a room adjoining the body of a just and duly constituted lodge of Free and Accepted Masons.

W. M. How were you prepared?

S. D. Divested of all metallic substances, neither naked nor clothed, barefoot nor shod, left knee and breast bare, hoodwinked, and a cable-tow about my neck, in which condition I was conducted to a door of the lodge, and there caused to give three distinct knocks, which were answered by three within.

W. M. What was said to you from within?

S. D. Who comes here?

W. M. Your answer?

S. D. A poor blind candidate, who is desirous of having and receiving a part in the rights, light.

and benefits of this Worshipful lodge, erected to God, and dedicated to the memory of the Holy Saints John, as all brothers and fellows have done who have gone this way before him.

W. M. What were you then asked?

S. D. If this was an act of my own free will and accord, if I was worthy and well qualified, duly and truly prepared; all of which being answered in the affirmative, I was asked by what further right I expected to obtain this important privilege.

W. M. Your answer?

S. D. Being a man, free-born, of lawful age, and well recommended.

W. M. What were you then told?

S. D. Since I was in possession of all these necessary qualifications, I should wait until the Worshipful Master could be informed of my request and his answer returned.

W. M. What was his answer when returned?

S. D. Let him enter this Worshipful lodge in the name of God, and be received in due and ancient form.

W. M. How were you received?

S. D. On the point of a sharp instrument piercing my naked left breast.

W. M. How were you then disposed of?

S. D. Conducted to the center of the lodge, and caused to kneel for the benefit of prayer.

W. M. After prayer, what were you asked?

S. D. In whom I put my trust.

W. M. Your answer?

S. D. In God.

W. M. What were you then told?

S. D. My trust being in God, my faith was well founded. I was taken by the right hand, ordered to rise, follow my conductor, and fear no danger.

W. M. How were you then disposed of?

S. D. Conducted once regularly around the lodge, and to the Junior Warden in the South, where the same questions were asked and answers returned as at the door.

W. M. How did the Junior Warden dispose of you?

S. D. Directed me to be conducted to the Senior Warden in the West, where the same questions were asked and answers returned as before.

W. M. How did the Senior Warden dispose of you?

S. D. Directed me to be conducted to the Worshipful Master in the East, where the same questions were asked and answers returned as before; who also demanded of me whence I came and whither I was traveling.

W. M. Your answer?

S. D. From the West, traveling East.

W. M. Why did you leave the West and travel East?

S. D. In search of light in Masonry.

W. M. How did the Worshipful Master dispose of you?

S. D. Ordered me to be reconducted to the Senior Warden in the West, who taught me how to approach the East in due and ancient form.

W. M. What was that due and ancient form?

S. D. Advancing on my left foot, bringing the heel of my right into the hollow of the left, thereby forming the angle of an oblong; body erect, facing the East.

W. M. What did the Worshipful Master then do with you?

S. D. Made me a Mason.

W. M. How?

S. D. In due form.

W. M. What was that due form?

S. D. Kneeling on my naked left knee, my right forming the angle of a square, my left hand supporting, and my right resting on, the Holy Bible, Square, and Compasses, in which due form I took the solemn obligation of an Entered Apprentice.

W. M. Have you that obligation?

S. D. I have.

W. M. Repeat it. (*Repeats it.* *See page* 25.)

After the obligation, what were you asked?

S. D. What I most desired.

W. M. Your answer?

S. D. Light in Masonry.

W. M. Did you receive it?

S. D. I did, by the order of the Worshipful Master, with the assistance of the brethren.

W. M. On being brought to light, what did you first behold?

S. D. The three great lights in Masonry, by aid of the representatives of the three lesser lights.

W. M. What are the three great lights in Masonry?

S. D. The Holy Bible, Square, and Compasses.

W. M. How are they explained?

S. D. The Holy Bible is given us as the rule and guide for our faith and practice, the Square to square our actions, and the Compasses to circumscribe our desires and keep our passions in due bounds with all mankind, especially the brethren.

W. M. What are the three lesser lights?

S. D. The Sun, Moon and Master of the lodge.

W. M. How are they explained?

S. D. As the Sun rules the day, and the Moon governs the night, so should the Worshipful Master with equal regularity rule and govern his lodge.

W. M. What are the representatives of the three lesser lights?

S. D. Three burning candles or tapers, placed on candlesticks or pedestals, situated East, West, and South.

W. M. What did you next behold?

S. D. The Worshipful Master approaching from the East upon the step, under the due guard and sign of an Entered Apprentice, who presented his right hand in token of friendship and brotherly love, invested me with the grip and word, ordered me to rise, salute the Junior and Senior

Wardens, and satisfy them that I was in possession of the step, due guard, sign, grip, and word of Entered Apprentice.

W. M. What did you next behold?

S. D. The Worshipful Master approaching from the East a second time, who presented me with a lambskin, or white leather apron, and informed me that it was an emblem of innocence, and the badge of a Mason, more ancient than the "Golden Fleece" or "Roman Eagle," more honorable than the "Star and Garter," or any other order that could be conferred upon me, at that or any future time, by king, prince, potentate, or any other power, except he be a Mason, and ordered me to carry it to the Senior Warden in the West, who taught me how to wear it as an Entered Apprentice.

W. M. How should an Entered Apprentice wear his apron?

S. D. With the flap turned up to prevent soiling the clothes; Masonically to prevent daubing with untempered mortar.

W. M. What was then demanded of you?

S. D. Some metallic substance; not so much on account of its intrinsic value, as that it might be deposited in the archives of the lodge as a memorial that I was at that time and place made a Mason; but upon strict search found myself entirely destitute.

W. M. With what were you then presented?

S. D. The working tools of an Entered Apprentice.

W. M. What are they?

S. D. The twenty-four-inch gage and the common gavel.

W. M. How are they explained?

S. D. The twenty-four-inch gage is an instrument used by operative Masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of dividing our time; it being divided into twenty-four equal parts is emblematical of the twenty-four hours of the day, which we are taught to divide into three parts, whereby are found eight hours for the service of God and a distressed worthy brother, eight hours for our usual avocations, and eight for refreshment and sleep.

The common gavel is an instrument used by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building that is not made with hands, eternal in the heavens.

W. M. How were you then disposed of?

S. D. Placed in the Northeast corner of the lodge, before the Worshipful Master, who informed me that I there stood an upright man and Mason, and gave it me strictly in charge ever to walk and act as such before God and man.

W. M. What were you then presented with?

S. D. A new name which was Caution. It teaches me to be cautious over all my words and actions especially on the subject of Freemasonry when in the presence of its enemies.

W. M. How were you then disposed of?

S. D. Reconducted to the place from whence I came, there invested with that of which I had been divested, and returned to the lodge for furthere instruction.

W. M. Brother, I will appoint a committee who will instruct you in the lecture that has just pass between myself and the Senior Deacon

SECOND SECTION

W. M. Why were you divested of all metallic substances when made a Mason?

S. D. For two reasons: first, that I might carry nothing offensive or defensive into the lodge; second, at the building of King Solomon's Temple there was not heard the sound of axe, hammer, or any other metallic tool.

W. M. How could so stupendous an edifice be erected without the sound of metallic tools?

S. D. The stones were hewn, squared and numbered in the quarrys where raised; the timber felled and prepared in the forest of Mount Lebanon, conveyed thence in floats by sea to Joppa, and thence by land to Jerusalem, where they were set up by the aid of wooden instruments prepared for that purpose; and when the building was completed, every part thereof fitted with such exact nicety that it resembled more the handiwork of the

Supreme Architect of the Universe than of human hands.

W. M. Why were you neither naked nor clothed?

S. D. Masons regard no man on account of his worldly wealth or honors; it is therefore the internal and not the external qualifications that recommend a man to Masons.

W. M. Why were you neither barefoot nor shod?

S. D. This was an ancient Israelitish custom, adopted among Masons. We read in the Book of Ruth concerning their manner of changing and redeeming, that, to confirm all things, a man plucked off his shoe and gave it to his neighbor; that was testimony in Israel. This, therefore, we do, testifying thereby in the strongest manner possible the sincerity of our intentions in the work in which we are engaged.

W. M. Why were you hoodwinked, and had a cable-tow around your neck?

S. D. For three reasons: first, that my heart might conceive, before my eyes beheld, the beauties of Masonry; second, that, as I was in darkness, it was to teach me to keep the whole world so, respecting the secrets of Masonry, except such as were as justly entitled to receive the same as I was becoming; third, had I not conformed to the ceremonies of my initiation, thereby rendering myself unworthy to be taken by the hand as a Mason, I might, by the aid of the cable-tow,

have been led out of the lodge without having beheld even the form thereof.

W. M. Why were you caused to give three distinct knocks?

S. D. To alarm the lodge, and let the Worshipful Master, Wardens, and brethren know that a poor blind candidate craved admission.

W. M. To what do the three knocks allude?

S. D. To a certain passage in Scripture which reads: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

W. M. How did you find that passage verified by your situation in Masonry at that time?

S. D. I asked the recommendation of a friend to be made a Mason; I sought initiation; through his recommendation I knocked, and the door of Masonry was opened unto me.

W. M. Why were you received on the point of a sharp instrument piercing your naked left breast?

S. D. It was to teach me that, as it was an instrument of torture to my flesh, so should the recollection thereof be to my mind and conscience should I ever reveal the secrets of Masonry unlawfully.

W. M. Why were you conducted to the center of the lodge and there caused to kneel for the benefit of prayer?

S. D. Before entering upon any great and important undertaking we ought always to invoke the aid of Deity.

W. M. Why were you asked in whom you put your trust?

S. D. Agreeably to the laws of our ancient institution, no atheist can be made a Mason; it was therefore necessary that I should declare a belief in Deity, or no obligation would have been regarded as binding.

W. M. Why were you taken by the right hand, ordered to arise, follow your conductor, and fear no danger?

S. D. As I was in darkness, and could nothing foresee, nor avoid danger, it was to teach me that I was in the hands of a faithful friend, in whose fidelity I might with safety confide.

W. M. Why were you conducted once regularly around the lodge?

S. D. That the Worshipful Master, Wardens, and brethren might see that I was duly and truly prepared.

W. M. Why were you caused to meet with the several obstructions on your passage around the lodge?

S. D. This, and every well regulated and governed lodge, is, or ought to be, a correct representation of King Solomon's Temple, which had guards stationed at the South, West, and East gates to prevent any from passing or repassing, except such as were duly qualified and had permission from King Solomon. It was therefore necessary that I should meet with these several obstructions, and be at each of these stations duly examined.

W. M. Why were you caused to kneel on your naked left knee, and not on your right, or both?

S. D. The left side has ever been deemed the weaker part of the human body. It was therefore to teach me that I was about taking upon myself the weaker part of Masonry, being that of an Entered Apprentice.

W. M. Why was your right hand placed on the Holy Bible, Square, and Compasses, and not your left hand, or both?

S. D. The right hand has in all ages been deemed the seat of fidelity; the ancients worshiped a deity named Fides, sometimes represented by two hands joined, at others by two human figures holding each other by the right hand. The right, therefore, we use in this great and important undertaking, testifying thereby in the strongest manner possible the fidelity of our purpose in the work in which we are engaged.

W. M. Why were you presented with a lamb skin, or white leather apron?

S. D. The lamb in all ages has been deemed an emblem of innocence. The lambskin, was therefore to remind me of that purity of life and conduct so essentially necessary to my gaining admission into that celestial lodge above, where the Supreme Architect of the Universe presides.

W. M. Why was a demand made of you for some metallic substance?

S. D. To teach me that, should I ever meet a member of the human family, especially a brother Mason, in like destitute situation it would be my duty to contribute to his relief as liberally as his necessities might require and my ability permit.

W. M. Why were you placed in the Northeast corner of the lodge?

S. D. The first stone of every Masonic edifice is, or ought to be, placed in the Northeast corner. I was therefore placed in the Northeast corner of the lodge to receive my first instructions, whereon to build my future moral and Masonic edifice.

W. M. Why were you presented with a new name?

S. D. To teach me to be cautious of all my words and actions, especially on the subject of Masonry in the presence of its enemies.

THIRD SECTION.

W. M. A certain number of Masons duly assembled, furnished with the Holy Bible, Square, and Compasses, together with a charter or dispensation from some Grand Body of competent jurisdiction empowering them to work, constitute a lodge.

Our ancient brethren held their lodges on high hills or in low valleys, the better to observe the approach of cowans and eavesdroppers, ascending or descending. Lodge meetings at the pres-

ent day are usually held in upper chambers, probably for the better security which such places should afford. The custom might have had its origin in a practice, observed by the ancient Jews, of building their temples, schools, and synagogues on high hills, a practice which seems to have met the approbation of the Almighty, who said unto the prophet Ezekiel, "Upon the top of the mount the whole limit thereof round about shall be most holy."

The form of a lodge is an oblong, in length from East to West, in breadth between North and South, as high as the heavens, and as deep as from the surface to the center. A lodge is said to be thus extensive to denote the universality of Masonry, and to teach us that a Mason's charity should be equally extensive. A lodge is metaphorically supported by three great pillars, or columns, which are denominated Wisdom, Strength, and Beauty, because there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings. The universe is the temple of the Deity whom we serve Wisdom, strength, and beauty are about his throne, all pillars of his work; for his wisdom is infinite, his strength is omnipotent, and His beauty shines forth through all his creation in symmetry and order.

These pillars also represent the three principal offices of the lodge. The pillar of wisdom is the Worshipful Master in the East, who is presumed

to have wisdom to open and govern his lodge; the pillar of strength is the Senior Warden in the West, to assist the Worshipful Master in the discharge of his arduous duties; and the pillar of beauty the Junior Warden in the South, to call the craft from labor to refreshment, supporting them during the hours thereof, chiefly to observe that the means of refreshment are not perverted to intemperance or excess, and see that they return to their labor in due season, that the Worshipful Master may receive honor, and they pleasure and profit thereby.

The covering of the lodge is no less than the cloudy canopy, or starry-decked heavens, where all good Masons hope at last to arrive by the aid of that theological ladder which Jacob in his vision saw, extending from earth to heaven; the three principal rounds of which are denominated Faith, Hope, and Charity, which admonish us to have faith in God, hope in immortality, and charity to all mankind. The greatest of these is charity; for our faith may be lost in sight, hope ends in fruition, but charity extends beyond the grave, through the boundless realms of eternity.

THE FURNITURE OF A LODGE consists of the Holy Bible, Square, and Compasses. The Holy Bible is dedicated to the service of God, because it is the inestimable gift of God to man, and on it we obligate our newly made brothers; the Square to the Worshipful Master, because it is the proper Masonic emblem of his office; and the Compass-

to the craft, because by a due attention to their use they are taught to circumscribe their desires and keep their passions within due bounds.

THE ORNAMENTS OF A LODGE are the Mosaic Pavement, the Indented Tessel, or tessellated border, and the Blazing Star.

The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple; the Indented Tessel, of that beautiful tessellated border or skirting which surrounded it. The Mosaic Pavement is emblematical of human life, checkered with good and evil; the Indented Tessel, or tessellated border, of the manifold blessings and comforts which constantly surround us, and which we hope to enjoy by a firm reliance on Divine Providence, which is hieroglyphically represented by the Blazing Star in the center.

LIGHTS.—A lodge has three symbolic lights, situated East, West, and South. There is none in the North, because King Solomon's Temple was situated so far north of the Ecliptic that the sun, even at his meridian, did not dart his rays into the northernmost parts thereof; therefore the North is by Masons termed a place of darkness.

JEWELS.—A lodge has six jewels—three movable, and three immovable.

The immovable jewels are the Square, the Level, and the Plumb. The Square inculcates morality, the Level equality, and the Plumb rectitude of conduct.

The movable jewels are the Rough Ashlar, the Perfect Ashlar, and the Trestle-board.

The Rough Ashlar is a stone as taken from the quarry in its rude and natural state; the Perfect Ashlar is a stone made ready by the hands of the workmen to be adjusted by the working tools of a Fellow Craft; and the Trestle-board is for the Master workman to draw his designs upon.

By the Rough Ashlar we are reminded of our rude and imperfect state by nature; by the Perfect Ashlar, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of Deity. And as the operative workman erects his temporal building in accordance with the designs laid down upon the Trestle-board by the Master workman, so should we, both operative and speculative, endeavor to erect our spiritual building in accordance with the designs laid down by the Supreme Architect of the Universe in the great book of nature and revelation, which is our spiritual, moral, and Masonic Trestle-board.

The lodge is situated due East and West because King Solomon's Temple was so situated. Moses, by divine command, after having conducted the children of Israel out of the land of Egypt from the house of bondage, through the Red Sea into the wilderness, erected a Tabernacle to God, which he situated due East and West, to commemorate to the latest posterity that miraculous east wind which wrought their mighty deliv-

erance. King Solomon's Temple is said to have been a representation of that Tabernacle

Lodges were anciently dedicated to King Solomon, as he was our Most Excellent Grand Master; but Masons professing Christianity dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry; and since their time there is represented, in every regular and well-governed lodge, a certain point within a circle: the point representing an individual brother; the circle the boundary line of his conduct to God and man, beyond which he is never to suffer his passions, prejudices, or interest to betray him on any occasion. This circle is embordered by two perpendicular, parallel lines, representing those saints who were perfect parallels in Christianity as well as in Masonry; and upon the vertex rest the Holy Scriptures, which point out the whole duty of man. In going around this circle, we necessarily touch upon these two lines as well as upon the Holy Scriptures; and while a Mason keeps himself thus circumscribed it is impossible that he should materially err.

The principal tenets of our profession are threefold, including the inculcation and practice of those truly commendable virtues, BROTHERLY LOVE, RELIEF, and TRUTH.

By the exercise of BROTHERLY LOVE we are taught to regard the whole human species as one family—the high, the low, the rich, the poor—who, as created by One Almighty Parent, and inhabitants

of the same planet, are to aid, support, and protect each other. On this principle Masonry unites men of every country, sect, and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections.

TRUTH is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain-dealing distinguish us; and the heart and the tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

The signs, grips, and words have been explained to you, but the perfect points of your entrance have not.

They are four—the Guttural, Pectoral, Manual, and Pedal; and are represented by the four cardinal virtues — FORTITUDE, PRUDENCE, TEMPERANCE, and JUSTICE.

FORTITUDE is that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril, or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice, and should be deeply impressed upon the mind of every Mason as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly intrusted, and which virtue was emblematically represented upon your first admission into the lodge, when you were received on the point of a sharp instrument piercing your naked left breast. This is the first perfect point.

PRUDENCE teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and prudentially determine on all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the lodge, but also when abroad in the world. It should be particularly attended to, in all strange and mixed companies, never to let fall the least sign, token, or word whereby the secrets of Masonry might be unlawfully obtained; ever bearing in remembrance that solemn and interesting occasion while kneeling at the sacred altar of Masonry, your left hand supporting, and your right hand resting on, the Holy Bible, Square, and Compasses, you solemnly promised to keep

and conceal and never reveal any of the secrets of Masonry unlawfully. This is the second perfect point, the Manual.

TEMPERANCE is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason; as he is thereby taught to avoid excess, or contracting any licentious or vicious habits, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons, if not to the penalty of your obligation: that of having your throat cut across, your tongue torn out, and buried in the sand of the sea, at low-water mark, where the tide ebbs and flows twice in twenty-four hours; which is the third perfect point of your entrance, the Guttural.

JUSTICE is that standard, or boundary of right, which enables us to render to every man his just due without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society; and as justice in a great measure constitutes the really good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof; ever remembering that, when placed in the Northeast corner of the lodge, your feet forming the angle of an oblong, your

body erect before the Worshipful Master, you were informed that you there stood an upright man and Mason, and received it strictly in charge ever to walk and act as such before God and man. This is the fourth perfect point, the Pedal.

ENTERED APPRENTICES serve their masters with freedom, fervency, and zeal, which are represented by chalk, charcoal, and clay. There is nothing freer than chalk, the slightest touch of which leaves a trace; nothing more fervent than charcoal, for to it, when properly ignited, the most obdurate metals will yield; there is nothing more zealous than clay, our mother earth, for it is that alone of all the elements which has never proved unfriendly to man. The bodies of water deluge him with rain, oppress him with hail, and drown him with inundation; the air rushes in storms, prepares the tempest, and fire lights up the volcano; but the earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessaries of life, she never refuses her accustomed yield, spreading his pathway with flowers and his table with plenty; though she produces poison, still she supplies the antidote, and returns with interest every good committed to her care; and when at last we are called upon to pass through the "dark valley of the shadow of death," she once more receives us, and piously covers our remains within her bosom, thus admonishing us that, as from it we came, so to it we must shortly return.

CHARGE TO THE CANDIDATE.

BROTHER; As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable order: ancient as having subsisted from time immemorial, and honorable as tending, in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle or more solid foundation; nor were ever more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures. The greatest and best of men, in all ages, have been encouragers and promoters of the art, and have never deemed it derogatory to their dignity to level themselves with the fraternity, extend their privileges, and patronize their assemblies. There are three great duties which, as a Mason, you are charged to inculcate —to God, your neighbor, and yourself. To God, in never mentioning His name but with that reverential awe which is due from a creature to his Creator; to invoke His aid in all your lawful undertakings, and to esteem Him as the chief good. To your neighbor, in acting upon the square, and in doing unto him as you would wish he should do unto you. And to yourself, in avoiding all irregularity and intemperance which may impair your faculties or debase your profession. A zealous attachment to these details will insure public and private esteem.

In the State you are to be a quiet and peaceful citizen, true to your government and just to your country. You are not to countenance disloyalty or rebellion, but patiently to submit to legal authority, and conform with cheerfulness to the government of the country in which you live. In your outward demeanor you are to avoid censure and reproach.

Although your frequent appearance at our regular meetings is earnestly solicited, your necessary employments in life are not to be neglected on that account; neither are you to suffer your zeal for Masonry to exceed the bounds of discretion, or lead you into argument with persons who may ridicule our institution; but extend your pity toward those who may be apt, through ignorance, to contemn what they never had an opportunity to comprehend. All that is required for your general observance is that you study the liberal arts at pleasure, trace science in the works of eminent masters, and improve in the disquisitions of the system by the conversation of well-informed brethren, who will always be as ready to give as you can be to receive instruction.

Finally, keep sacred and inviolable the mysteries of the order, as these are to distinguish you from the rest of the community, and mark your consequence among Masons.

If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly careful not to recommend him

unless you are convinced he will conform to our rules; that the honor, glory, and reputation of the institution may be firmly established, and the world at large convinced of its good effects.

SYMBOLISM.

The first degree of Masonry is intended symbolically to represent the birth of man into the world, in which he is afterward to become a living and thinking actor. Coming from the ignorance and darkness of the outer world, his first craving is for light; not that physical light which springs from the great orb of day as its fountain, but that moral and intellectual light which emanates from the primal Source of all things—from the Great Architect of the Universe, the Creator of the sun and of all that it illuminates. Hence the great, the primary object of the first degree is to symbolize the birth of intellectual light into the mind; and the Entered Apprentice is the type of unregenerate man groping in moral and mental darkness, and seeking for the light which is to guide his steps and point him to the path which leads to duty, and to Him who gives to duty its reward.

CLOSING IN THE FIRST DEGREE.

W. M. Brother Junior Deacon, the last as well as first great care of Masons when convened?

J. D. To see that they are duly tyled.

W. M. Attend to that duty, and inform the Tyler that I am about to close (——) lodge on the first degree of Masonry for the purpose of resuming labor on the third. Direct him to take due notice thereof and govern himself accordingly.

(*The Junior Deacon informs the Tyler.*)

J. D. Worshipful Master, the Tyler is informed.

W. M. 'Tis well. (*Calls up the lodge.*)

Brethren, I now declare this lodge duly closed on the first degree of Masonry, and labor resumed on the third degree, waiving all further ceremonies.

Brother Junior Deacon, inform the Tyler.

Brother Senior Deacon, attend to the altar and display the three great lights in Masonry. (*Seats the lodge.*)

CLOSING IN THE THIRD DEGREE.

W. M. Brother Senior Warden, do you know of any further business before this lodge?

S. W. Nothing, Worshipful.

W. M. Anything in the South, Brother Junior Warden?

J. W. Nothing, Worshipful.

W. M. Brother Secretary, have you anything on your desk?

SEC. Nothing, Worshipful.

W. M. Has any brother around the lodge anything to offer for the benefit of Masonry before we proceed to close?

Brother Secretary, are you ready with the minutes?

SEC. The minutes are ready, Worshipful.

(*Secretary reads the minutes.*)

W. M. Brother Senior Warden, have you any alterations or additions to make to the minutes?

S. W. None.

W. M. Brother Junior Warden, have you any to make?

J. W. None, Worshipful.

W. M. The minutes will stand approved if there are no objections. There being none, they are so approved.

Brother Junior Deacon, the last as well as the first great care of Masons when convened?

J. D. To see that they are duly tyled.

W. M. Attend to that duty, and inform the Tyler that I am about to close this lodge, and direct him to take due notice thereof and govern himself accordingly.

(*The Junior Deacon informs the Tyler.*)

J. D. Worshipful Master, we are duly tyled.

W. M. How are we tyled?

J. D. By a Master Mason without, armed with the proper implement of his office.

W. M. His duty there?

J. D. To observe the approach of cowans and eavesdroppers, and to see that none pass or repass except such as are duly qualified and have permission from the Worshipful Master.

W. M. 'Tis well.

Brother Senior Warden, are you a Master Mason?

S. W. I am.

W. M. What induced you to become a Master Mason?

S. W. That I might obtain the Master's word, travel in foreign countries, work and receive Master's wages, and be thereby better enabled to support myself and family, and contribute to the relief of destitute worthy Master Masons, their widows and orphans.

W. M. What makes you a Master Mason?

S. W. My obligation.

W. M. Where were you made a Master Mason?

S. W. Within the body of a just and duly constituted lodge of Master Masons, assembled in a place representing the unfinished Sanctum Sanctorum of King Solomon's Temple, furnished with the Holy Bible, Square, and Compasses, together with a charter or dispensation from some Grand Body of competent jurisdiction empowering it to work.

W. M. How many compose a Master Mason's lodge?

S. W. Three or more.

W. M. When composed of five, of whom does it consist?

S. W. The Worshipful Master, Senior and Junior Wardens, and Senior and Junior Deacons.

W. M. Brother Senior Warden, the Junior Deacon's place in the lodge?

S. W. At my right.

W. M. (*Calls up the officers of the lodge.*) Brother Junior Deacon, your duty there?

J. D. To carry messages from the Senior Warden in the West to the Junior Warden in the South, or elsewhere about the lodge as he may direct; attend to alarms at the outer door, and report the same to the Worshipful Master; also to see that we are duly tyled.

W. M. The Senior Deacon's place in the lodge?

J. D. At the right of the Worshipful Master in the East.

W. M. Brother Senior Deacon, your duty there?

S. D. To carry messages from the Worshipful Master in the East to the Senior Warden in the West, or elsewhere about the lodge as he may direct; welcome and clothe visiting brethren; attend to alarms at the inner door; also to receive and conduct candidates.

W. M. The Junior Warden's station?

S. D. In the South.

W. M. Your duty, Brother Junior Warden?

J. W. To observe the sun at meridian, which is the glory and beauty of the day; to call the craft from labor to refreshment; superintend them during the hours thereof, chiefly to observe that the means of refreshment are not perverted to intemperance or excess; and see that they return to labor in due season, that the Worshipful Master may receive honor, and they pleasure and profit thereby.

W. M. The Senior Warden's station?

J. W. In the West.

W. M. Why in the West, Brother Senior Warden?

S. W. As the sun is in the West at the close of the day, so stands the Senior Warden in the West to assist the Worshipful Master in opening and closing the lodge; pay the craft their wages, if any be due, so that none may go away dissatisfied; harmony being the support of all institutions, especially this of ours.

W. M. Brother Senior Warden, the Master's station?

S. W. In the East.

W. M. Why in the East?

S. W. As the sun rises in the East to open and govern the day (*calls up the lodge*), so rises the Worshipful Master in the East to open and govern the lodge, set the craft to work, giving them proper instructions for their labor.

W. M. Brother Senior Warden, it is my order that (——) lodge be now closed, and stand closed until its next regular communication, unless especially convened, in which emergency due and timely notice will be given. This you will communicate to the Junior Warden in the South, and to the brethren present, that, having due notice thereof, they may govern themselves accordingly.

S. W. Brother Junior Warden, it is the order of the Worshipful Master that (——) lodge be now closed, and stand closed until its next regular com.

munication, unless especially convened, in which emergency due and timely notice will be given This you will communicate to the brethren present, that, having due notice thereof, they may govern themselves accordingly.

J. W. Brethren, it is the order of the Worshipful Master, communicated to me through the Senior Warden in the West, that (——) lodge be now closed, and stand closed until its next regular communication, unless especially convened, in which emergency due and timely notice will be given. I communicate the same to you, that, having due notice thereof, you may govern yourselves accordingly.

W. M. Brethren, attend to giving the signs; observe the East.

(*The signs of the three degrees are now given by the Worshipful Master and brethren.*)

Brother Senior Warden, how should Masons meet?

S. W. On the level.

W. M. And how act, Brother Junior Warden?

J. W. By the plumb.

W. M. And part on the square.

So let us ever meet, act, and part.

(*The Worshipful Master takes off his hat, steps down to the floor, and repeats the following, or some other suitable prayer.*)

May the blessing of Heaven rest on us and all regular Masons. May brotherly love prevail, and every moral and social virtue cement us. Amen.

ALL. So mote it be.

W. M. I now declare this lodge duly closed.

Brother Junior Deacon, inform the Tyler.

Brother Senior Deacon, attend to the altar and close the three great lights in Masonry.

SECOND DEGREE.

All matters of business are transacted in the lodge when opened on the third degree. (See page 5.)

W. M. Brother Secretary, I will thank you to read the minutes of our last communication.

Brethren, you will now pay attention to reading the minutes.

(*Secretary reads the minutes. Then follows other business in regular order, after which:*)

W. M. Brother Junior Deacon, ascertain from the Tyler if there are any candidates in waiting.

J. D. Worshipful, Brother (*John Doe*) is in waiting for the second degree of Freemasonry.

W. M. Brethren, I understand that Brother (*John Doe*) is in waiting for the second degree of Freemasonry, he having made suitable proficiency in the preceding degree, and if there are no objections, I will proceed to confer that degree upon him. There being no objections, I so proceed.

Brothers Senior and Junior Masters of Ceremonies, how should a brother be prepared for the second degree of Masonry?

S. M. C. By being divested of all metallic sub

stances, neither naked nor clothed, barefoot nor shod, right knee and breast bare, hoodwinked, and a cable-tow twice about his right arm, clothed as Entered Apprentice.

W. M. Repair to the preparation-room, where I understand Brother (*John Doe*) is in waiting, and when thus prepared, make the usual alarm at the inner door of the lodge.

(*Masters of Ceremonies retire and prepare the brother.*)

W. M. Brother Junior Deacon, the last as well as the first great care of Masons when convened?

J. D. To see that they are duly tyled.

W. M. Attend to that duty, and inform the Tyler that I am about to dispense with labor on the third degree of Masonry for the purpose of opening the lodge on the second degree for work and instruction. Direct him to take due notice thereof and govern himself accordingly.

J. D. Brother Tyler, I am directed to inform you that the Worshipful Master is about to dispense with labor on the third degree of Masonry for the purpose of opening the lodge on the second degree for work and instruction. Take due notice thereof, and govern yourself accordingly. (*Closes the door and gives three knocks.*)

Worshipful Master, the Tyler is informed.

W. M. 'Tis well. (*Calls up the lodge, and says:*) Brethren, I now declare labor dispensed with on the third degree of Masonry, waiving further ceremony. (*Seats the lodge.*)

OPENING A LODGE OF FELLOW CRAFTS.

W. M. Brother Senior Warden, are you a Fellow Craft?

S. W. I am; try me.

W. M. How will you be tried?

S. W. By the Square.

W. M. Why by the Square?

S. W. Because it is an emblem of morality, and one of the working tools of a Fellow Craft.

W. M. What is a Square?

S. W. An angle of ninety degrees, or the fourth of a circle.

W. M. What makes you a Fellow Craft?

S. W. My obligation.

W. M. Where were you made a Fellow Craft?

S. W. Within the body of a just and duly constituted lodge of Fellow Crafts, assembled in a place representing the Middle Chamber of King Solomon's Temple, furnished with the Holy Bible, Square, and Compasses, together with a charter or dispensation from some Grand Body of competent jurisdiction empowering it to work.

W. M. How many compose a lodge of Fellow Crafts?

S. W. Five or more.

W. M. When composed of five, of whom does it consist?

S. W. The Worshipful Master, Senior and Junior Wardens, and Senior and Junior Deacons.

W. M. The Junior Deacon's place in the lodge?

S. W. At my right.

W. M. Brother Junior Deacon, the Senior Deacon's place in the lodge?

J. D. At the right of the Worshipful Master in the East.

W. M. Brother Senior Deacon, the Junior Warden's station?

S. D. In the South.

W. M. Brother Junior Warden, the Senior Warden's station?

J. W. In the West.

W. M. Brother Senior Warden, the Master's station?

S. W. In the East.

W. M. Why in the East, Brother Senior Warden?

S. W. As the sun rises in the East to open and govern the day, so rises the Worshipful Master in the East (*lodge called up*) to open and govern the lodge, set the craft at work, giving them proper instructions for their labor.

W. M. Brother Senior Warden, it is my order that (——) lodge be now open on the second degree of Masonry, and stand open for work and instruction. This you will communicate to the Junior Warden in the South, and he to the brethren present, that, having due notice thereof, they may govern themselves accordingly.

S. W. Brother Junior Warden, it is the order of the Worshipful Master that (——) lodge be now open on the second degree of Masonry, and stand open for work and instruction. This you will communicate to the brethren present, that, having due notice thereof, they may govern themselves accordingly.

J. W. Brethren, it is the order of the Worshipful Master, communicated to me through the Senior Warden in the West, that (——) lodge be now open on the second degree of Masonry, and stand open for work and instruction. I communicate this to you, that, having due notice thereof, you may govern yourselves accordingly.

W. M. Attend to giving the signs. Brethren, observe the East.

(*Worshipful Master and brethren give due guard and signs of Fellow Crafts.*)

I now declare the lodge open on the second degree of Masonry.

Brother Junior Deacon, inform the Tyler.

Brother Senior Deacon, attend to the altar and display the three great lights in Masonry.

J. D. Brother Tyler, I am directed to inform you that the lodge is now open on the second degree of Masonry. Take due notice thereof, and govern yourself accordingly.

Worshipful Master, the Tyler is informed.

W. M. 'Tis well.

CEREMONY OF PASSING.

S. D. Worshipful Master, there is an alarm at the inner door.

W. M. Attend to the alarm and ascertain the cause.

S. D. (*Gives three raps, which are responded to by the Masters of Ceremonies. Senior Deacon opens the door, and says:*) Who comes here?

M. C. Brother (*John Doe*), who has been duly initiated an Entered Apprentice, and now wishes more light in Masonry by being passed to the degree of Fellow Craft.

S. D. (*to the brother*). Is this an act of your own free will and accord?

Bro. It is.

S. D. Brother Master of Ceremonies, is he worthy and well qualified?

M. C. He is.

S. D. Duly and truly prepared?

M. C. He is.

S. D. Has he made suitable proficiency in the preceding degree?

M. C. He has.

S. D. By what further right or benefit does he expect to obtain this important privilege?

M. C. Benefit of the password.

S. D. Has he the password?

M. C. He has not; I have it for him.

S. D. Advance and give it.

(*M. C. advances and gives the password.*)

S. D. The password is right. Since the brother is in possession of all these necessary qualifications, you will wait until the Worshipful Master can be informed of your request and his answer returned. (*The Senior Deacon then closes the door and repairs to the center of the room, facing the Worshipful Master in the East, where the same questions and answers are repeated as at the door. The Worshipful Master then says:*)

W. M. Let him enter this Worshipful lodge of Fellow Crafts, and be received in due and ancient form.

(*The Senior Deacon then goes to the inner door, opens it, and says:*)

S. D. Let him enter this Worshipful lodge of Fellow Crafts, and be received in due and ancient form.

(*The Candidate advances through the door, conducted by the Master of Ceremonies, when the Senior Deacon stops them in front of the Senior Warden's station, faces the Candidate to the East, and says:*)

Brother (*John Doe*), when first you entered a lodge of Free and Accepted Masons, you were received on the point of a sharp instrument piercing your naked left breast, the moral of which, I have no doubt, was at that time explained to you. I am now commanded to receive you on the angle of a square applied to your naked right breast, which is to teach you that the square of virtue should be a rule and guide for your practice through life.

(*While the brethren are singing a hymn, the Senior Deacon takes the brother by the right arm, followed by the Masters of Ceremonies, and conducts him twice around the lodge, starting from the Junior Warden's station in the South, during which time the Worshipful Master reads:*)

W. M. "Thus he showed me: and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more." (Amos vii. 7, 8.)

(*While going around the lodge, as the conducting brothers pass the officers' stations in the South, West, and East, the officers rap, on the first round one rap each; on the second round, two raps each. When the Worshipful Master has finished reading, the Candidate is halted at the Junior Warden's station; the Senior Deacon gives three raps with his rod, which are responded to by the Junior Warden with one rap.*)

J. W. Who comes here?

S. D. Brother (*John Doe*), who has been duly initiated an Entered Apprentice, and now wishes more light in Masonry by being passed to the degree of Fellow Craft.

J. W. (*to the brother*). Is this an act of your own free will and accord?

CAND. It is.

J. W. Brother Senior Deacon, is he worthy and well qualified?

S. D. He is.

J. W. Has he made suitable proficiency in the preceding degree?

S. D. He has.

J. W. By what further right or benefit does he expect to gain this important privilege?

S. D. Benefit of the password.

J. W. Has he the password?

S. D. He has not; I have it for him.

J. W. Advance and give it.

(*S. D. advances to the Junior Warden and gives the word.*)

J. W. The password is right. Since the brother is in possession of all these necessary qualifications, conduct him to the Senior Warden in the West for his examination. (*The order is obeyed.*)

S. W. Who comes here?

S. D. Brother (*John Doe*), who has been duly initiated an Entered Apprentice, and now wishes more light in Masonry by being passed to the degree of Fellow Craft.

S. W. (*to the brother*). Brother (*John Doe*), is this an act of your own free will and accord?

Bro. It is.

(*The same questions are asked and answers returned as at the Junior Warden's station, when the Senior Warden directs the brother to be conducted to the Worshipful Master in the East for his examination.*)

W. M. Who comes here?

S. D. Brother (*John Doe*), who has been duly initiated an Entered Apprentice, and now wishes more light in Masonry by being passed to the degree of Fellow Craft.

W. M. Brother (*John Doe*), is this an act of your own free will and accord?

Bro. It is.

W. M. Brother Senior Deacon, is he worthy and well qualified?

S. D. He is.

W. M. Duly and truly prepared?

S. D. He is.

W. M. Has he made suitable proficiency in the preceding degree?

S. D. He has.

W. M. By what further right or benefit does he expect to obtain this important privilege?

S. D. Benefit of the password.

W. M. Has he the password?

S. D. He has not; I have it for him.

W. M. Advance and give it.

(*S. D. advances and gives the password.*)

W. M. The password is right.

Whence came you, and whither are you traveling?

S. D. From the West, traveling East.

W. M. Why do you leave the West and travel East?

S. D. In search of more light in Masonry.

W. M. Since the brother is in possession of all these necessary qualifications, and in search of

more light in Masonry, reconduct him to the Senior Warden in the West, who will teach him how to approach the East in due and ancient form.

S. D. (*Conducts brother to the Senior Warden in the West, and says:*)

Brother Senior Warden, it is the order of the Worshipful Master that you teach this brother how to approach the East in due and ancient form.

S. W. (*Causes the brother to face the East. To the brother.*) Advance your left foot as an Entered Apprentice; take an additional step with your right foot, bringing the heel of your left foot to the hollow of the right, thereby forming the angle of an oblong.

Worshipful Master, the brother is in order.

W. M. Brother (*John Doe*), before you can proceed any further in Masonry, it will be necessary for you to take upon yourself an additional obligation appertaining to the degree of Fellow Craft. I, as the Master of this lodge, assure you that there is nothing therein which will conflict with your moral, social, or civil duties or privileges, be they what they may. With this assurance, are you willing to take the obligation?

Bro. I am.

W. M. Then advance to the sacred altar of Freemasonry, kneel upon your naked right knee, your left forming the angle of a square, your right hand resting on the Holy Bible, Square, and Compasses, your left in a vertical position, your arm forming a square.

S. D. (*Places the brother in that position, and says:*)

Worshipful Master, the brother is in due form.

W. M. Brother, if you are still willing to take the obligation, say: I (*pronounce your name in full, and repeat after me*), (*John Doe*), of my own free will and accord, in the presence of Almighty God and this Worshipful lodge of Fellow Crafts, erected to him, and dedicated to the memory of the Holy Saints John, do hereby and hereon solemnly and sincerely promise and swear that I will keep and conceal and never reveal any of the secrets belonging to the degree of Fellow Craft that I have received, am about to receive, or may hereafter be instructed in, to any person unless it shall be to a worthy Fellow Craft, or within the body of a just and duly constituted lodge of such; and not unto him or them until, by due trial, strict examination, or lawful Masonic information, I shall have found him or them justly entitled to receive the same.

Furthermore, I promise and swear that I will answer and obey all due signs and summonses sent to me from the body of a just and duly constituted lodge of Fellow Crafts, or handed me by a worthy brother of this degree, if within the length of my cable-tow, and the sign and angle of my work.

Furthermore, I promise and swear that I will help, aid, and assist all poor distressed brother Fellow Crafts, they applying to me as such, I finding them worthy, and can do so without material injury to myself or family.

Furthermore, I do promise and swear that I will not wrong, cheat, nor defraud a Fellow Craft lodge, or a brother of this degree, or suffer it to be done by another, if in my power to prevent.

To all of which I do solemnly and sincerely promise and swear without any hesitation, mental reservation, or secret evasion of mind in me whatever, binding myself under no less a penalty than that of having my left breast torn open, my heart and lungs taken thence to the Valley of Jehoshaphat, and there left a prey to the vultures of the air, should I ever knowingly or wilfully violate this my solemn obligation of a Fellow Craft.

So help me God, and make me steadfast to keep and perform the same.

W. M. Brother (*John Doe*), in testimony of your sincerity, kiss the Holy Bible on which your hand rests. (*It is done.*)

Brother Senior Deacon, remove the cable-tow.

Brother (*John Doe*), in your present situation, what do you most desire?

Bro. (*prompted by Senior Deacon*). More light in Masonry.

W. M. Let the brother be brought to light. (*It is done.*) My brother, on being brought to light in this degree, you behold the three great lights in Masonry, as in the preceding degree, but with this difference: one point of the Compass is above the Square, which is to teach you that you have received, and are entitled to receive, more light in Masonry; but one point is still hidden from you

view. It is also to teach you that you are as yet one material point in the dark respecting Masonry.

S. D. (*to brother*). Behold the Worshipful Master approaching you from the East upon the step, under the due guard and sign of Entered Apprentice; upon the step, under the due guard and sign of Fellow Craft.

W. M. My brother, the Fellow Craft advances upon the right foot, bringing the heel of the left to the hollow of the right, thereby forming the angle of an oblong. This is the due guard (*makes it*), and alludes to the position of your hands while taking the obligation; and this (*makes it*), the sign, and alludes to the penalty of the obligation. The due guard and sign are always to be given as a salutation to the Worshipful Master upon entering or retiring from a Fellow Craft lodge.

And now before rising from that sacred altar, where you have taken the solemn obligation of Fellow Craft, I propose to call your attention to one of its obligations, wherein you solemnly promised that you would answer and obey all due signs and regular summonses sent to you from the body of a just and duly constituted lodge of Fellow Crafts, or handed to you by a worthy brother of this degree, if within the length of your cable-tow, and the square and angle of your work. The length of your cable-tow alludes to your ability to observe the summons, and the square and angle of your work to the propriety of answering summonses

Should you receive a summons from this or any other lodge, your health and business permitting, it will be your duty to obey that summons; but should your health or business prevent, it would not then be within the length of your cable-tow.

I now present you my right hand in token of a continuance of friendship and brotherly love, and will proceed to invest you with the pass grip, password, real grip, and real word of a Fellow Craft; but as you are uninstructed, he who has hitherto answered for you will at this time. (*Takes brother by grip of Entered Apprentice.*)

W. M. Will you be off or from?

S. D. From.

W. M. From what, unto what?

S. D. From the grip of Entered Apprentice to the pass grip of Fellow Craft.

W. M. Pass. What is that?

S. D. The pass grip of Fellow Craft.

W. M. Has it a name?

S. D. It has.

W. M. Will you give it to me?

S. D. I did not so receive it; neither will I so impart it.

W. M. How will you dispose of it?

S. D. Letter it or syllable it.

W. M. Syllable it, and begin.

S. D. You begin.

W. M. Begin you. (*Continued in the lodge.*)

Arise and salute the Senior and Junior Wardens, and satisfy them that you are in possession of the

step, due guard, sign, pass grip, password, real grip, and word of Fellow Craft.

(*The Master seats the lodge with one rap of his gavel. The Senior Deacon conducts the brother to the Junior Warden's station in the South, and gives an alarm with his staff.*)

J. W. Who comes here?

S. D. A worthy brother Fellow Craft.

J. W. How may I know him to be such?

S. D. By certain signs and tokens.

J. W. What are signs?

S. D. Right angles, horizontals, and perpendiculars.

J. W. Advance a sign.

(*Senior Deacon gives due guard of Fellow Craft.*)

J. W. Has that an allusion?

S. D. It has: to the position of my hands while taking the obligation.

J. W. Have you a further sign?

S. D. I have. (*Gives sign of Fellow Craft.*)

J. W. Has that an allusion?

S. D. It has: to the penalty of that obligation

J. W. What are tokens?

S. D. Certain friendly or brotherly grips, whereby one Mason knows another in the dark as in the light.

J. W. Advance and give me a token.

(*Senior Deacon gives pass grip of Fellow Craft.*)

J. W. Has it a name?

S. D. It has. (*The word, sign, and grip are then given.*)

J. W. I am satisfied.

(*S. D. conducts brother to the Senior Warden in the West, where the same questions are asked, and answers returned, as in the South.*)

S. W. (*Then directs the brother to be conducted to the Worshipful Master in the East. When near the Master's station the W. M. says:*)

W. M. Brother Senior Deacon, reconduct the brother to the Senior Warden in the West, who will teach him how to wear his apron as a Fellow Craft.

(*The order is obeyed.*)

S. D. Brother Senior Warden, it is the order of the Worshipful Master that you teach this brother how to wear his apron as a Fellow Craft.

S. W. My brother, you have already been informed that at the building of King Solomon's Temple the different bands of workmen were distinguished by the manner in which they wore their aprons. Fellow Crafts wore theirs with the left corner tucked up, and thus you will continue to wear yours until further advanced.

(*The brother is then reconducted to the East.*)

W. M. Being clothed as Fellow Craft, I now present you with the working tools, which are the Plumb, Square, and Level.

The Plumb is an instrument used by operative Masons to try perpendiculars, the Square to square their work, and the Level to prove horizontals; but we, as Free and Accepted Masons, are taught to use them for more noble and glorious purposes

The Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of Virtue, and ever remembering that we are traveling upon the Level of Time to that "undiscovered country from whose bourn no traveler returns."

I also present you with the precious jewels of a Fellow Craft, which are the Attentive Ear, the Instructive Tongue, and the Faithful Breast, which teach us this important lesson. The Attentive Ear receives the sound from the Instructive Tongue, and the mysteries of Masonry are safely lodged in the repository of Faithful Breasts.

Brother Senior Deacon, reconduct the brother to the place from whence he came, there invest him with that of which he had been divested, and return him to a place representing the Middle Chamber of King Solomon's Temple.

(*The Senior Deacon and brother then salute the Worshipful Master from the altar, and retire to the preparation-room. When the brother is properly clothed, they return to the lodge.*)

SECOND SECTION.

The second section of this degree has reference to the origin of the institution, and views Masonry under two denominations—Operative and Speculative.

By OPERATIVE MASONRY we allude to a proper application of the useful rules of architecture,

whence a structure will derive figure, strength, and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings and convenient shelters from the vicissitudes and inclemencies of seasons; and while it displays the effects of human wisdom as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary, and beneficent purposes.

By SPECULATIVE MASONRY we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practise charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires him with the most exalted ideas of the perfection of his divine Creator.

The second section also refers to the origin of the Jewish Sabbath, as well as to the manner in which our ancient brethren kept the same. In six days God created the heavens and the earth, and rested on the seventh day; the seventh, therefore, our ancient brethren consecrated a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation and to adore their great Creator.

At the building of King Solomon's Temple there were eighty thousand Fellow Crafts employed. They were all under the immediate direction of our ancient operative Grand Master, Hiram Abiff. On the evening of the sixth day their work was inspected, and all who had proved themselves worthy by strict fidelity to their duties were invested with certain mysterious signs, grips, and words, to enable them to gain admission into the Middle Chamber of King Solomon's Temple.

On the same day and hour, King Solomon, accompanied by his confidential officers, consisting of his Secretary, Senior and Junior Wardens, repaired to the Middle Chamber to meet them. The Secretary he placed near his person; the Senior Warden at the inner, and the Junior Warden at the outer door, giving them instructions to suffer none to enter except such as were in possession of certain mystic signs, grips, and words previously established; so that when any did enter, he, knowing that they must have been faithful workmen, or they could not have gained admission, had nothing to do but to order their names recorded as such, and pay them their wages, which they received in corn, wine, and oil, which are emblematical of nourishment, refreshment, and joy; and, after simply admonishing of the reverence due the great and sacred name of Deity, suffered them to depart in peace until the time should arrive to commence the following week's work. This, you will perceive, was all accomplished on the evening of the sixth

day, that there might be no unnecessary labor performed on the seventh day.

We, my brother, are in possession of the same mystic signs, grips, and words as were our ancient brethren, and are about to endeavor to work our way into a place representing the Middle Chamber of King Solomon's Temple; and if we succeed in gaining admission, I have no doubt we shall be alike received and rewarded as worthy. In doing this, it will be necessary for us to make an advance through a porch, up a flight of winding stairs consisting of three, five, and seven steps, through an outer and an inner door.

In making this advance, we pass between two large pillars or columns representing those famous pillars set up at the entrance of the porch of King Solomon's Temple, one on the right hand, the other on the left. The name of the one on the left hand was Boaz, denoting strength; the name of the one on the right hand, Jachin, denoting establishment; collectively alluding to the several promises of God to David, one of which reads, "And this house and this kingdom shall be established forever before thee."

The columns were thirty-five cubits high, adorned with chapiters of five cubits, in all forty cubits. (2 Chron. iii. 15; 1 Kings vii. 13-22.) The composition was of molten or cast brass (or bronze), the better to withstand inundation or conflagration, that they might not be removed

by flood or consumed by fire.

They were cast in the clay grounds on the river Jordan, between Succoth and Zarthan, where King Solomon ordered these and all the sacred vessels of the Tabernacle to be cast. They were cast hollow for the purpose of containing the rolls and records which composed the archives of our ancient brethren.

The chapiters were ornamented with leaves of lily-work, network, and chains of pomegranates, denoting PEACE, UNITY, and PLENTY.

The Lily, from its extreme whiteness, as well as the retired situations in which it grows, denotes Peace; the Network, from the intimate connections of all its parts, Unity; and the Pomegranate, from the exuberance of its seed, Plenty.

These pillars are surmounted by two artificial spherical bodies, representing the globes celestial and terrestrial, on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other important particulars.

The principal use of the globes, besides serving as maps to distinguish the outward parts of the earth and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution and the diurnal rotation of the earth round its own axis. They are invaluable instruments for improving the mind and giving it the most distinct idea of any prob-

lem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the Deity and His works, and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent on them, by which society has been so much benefited.

Let us make an advance and ascend three steps. (*They pass beyond the pillars, and take three steps in a certain manner.*)

These Three Steps allude to the three precious jewels of a Fellow Craft, the Attentive Ear, Instructive Tongue, and Faithful Breast, which have already been explained to you. They also allude to the three principal officers of the lodge—the Worshipful Master in the East, the Senior Warden in the West, and the Junior Warden in the South.

We will now make a further advance and ascend the five steps.

The Five Steps allude to the FIVE ORDERS OF ARCHITECTURE and the FIVE HUMAN SENSES.

By order in architecture is meant a system of all the members, proportions, and ornaments of columns and pilasters; or it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole.

From the first formation of society, order in architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the

inclemency of the weather, we learn that they first planted trees on end, and then laid others across to support a covering. The bands which connected those trees at top and bottom are said to have given rise to the idea of the base and capital of pillars; and from this simple hint originally proceeded the more improved art of architecture.

The Five Orders in Architecture are thus classed: the TUSCAN, DORIC, IONIC, CORINTHIAN, and COMPOSITE.

The ancient and original orders of architecture revered by Masons are no more than three: the Doric, Ionic, and Corinthian, which were invented by the Greeks. To these the Romans have added two—the Tuscan, which they made plainer than the Doric, and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, show it in its earliest state; and the Composite is the Corinthian enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious, and distinct in architecture.

The Five Human Senses are: HEARING, SEEING, FEELING, SMELLING, and TASTING.

HEARING is that sense by which we distinguish sounds and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires; and thus our reason is rendered capable of exerting its utmost

power and energy. The wise and beneficent Author of nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge from social intercourse with each other. For these purposes we are endowed with hearing, that, by a proper exertion of our rational powers, our happiness may be complete.

SEEING is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of nature. By this sense we find our way on the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay, more; by it we perceive the tempers and dispositions, the passions and affections, of our fellow-creatures when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance will display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense are the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, sight is the noblest. The structure of the eye and its appurtenances evince the admirable contrivance of nature for performing

all its various external and internal motions; while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the masterpiece of nature's works.

FEELING is that sense by which we distinguish the different qualities of bodies; such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension.

These three senses, Hearing, Seeing, and Feeling, are most revered by Masons.

Let us now make a still further advance to the seven steps.

The number seven alludes to the seven liberal arts and sciences: GRAMMAR, RHETORIC, LOGIC, ARITHMETIC, GEOMETRY, MUSIC, and ASTRONOMY

GEOMETRY treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered—from a *point* to a *line*, from a line to a *superficies*, and from a superficies to a *solid*.

A *point* is the place of beginning of all geometrical matter.

A *line* is a figure of length only.

A *superficies* has length and breadth, without a given thickness.

A *solid* has length and breadth, with a given thickness, which forms a cube and comprehends the whole.

By this science the architect is enabled to construct his plans and execute his designs; the

general to arrange his soldiers; the engineer to mark out grounds for encampments; the geographer to give us the dimensions of the world and all things therein contained, to delineate the extent of seas and specify the divisions of empires, kingdoms, and provinces. By it, also, the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, geometry is the foundation of architecture, and the root of the mathematics.

MUSIC is that elevated science which affects the passions and sentiments by sound. It teaches the art of forming concords and harmonies by proportional combinations of sounds of different pitch and tone. There are few who have not felt its charms, and acknowledged its expressions to be intelligible to the heart. It is a language of delightful sensations, far more eloquent than words; it breathes to the ear the clearest intimations; it touches and gently agitates the agreeable and sublime passions; it wraps us in melancholy, and elevates us in joy; it dissolves and inflames; it melts us in tenderness, and at other times moves the patriotic emotions to deeds that electrify a people, and lead to revolt and revolution against oppression. Music is truly congenial to the nature of man, for by its powerful charms the most discordant passions may be harmonized and brought into perfect unison; but it never sounds with such seraphic harmony as when employed in singing hymns of gratitude to the Creator of the universe.

ASTRONOMY is that sublime science which inspires the contemplative mind to soar aloft, and read the wisdom, strength, and beauty of the great Creator in the heavens. How nobly eloquent of the Deity is the celestial hemisphere, spangled with the most magnificent heralds of His infinite glory! They speak to the whole universe; for there is no speech so barbarous but their language is understood, nor nation so distant but their voices are heard among them.

"The heavens proclaim the glory of God;
The firmament declareth the works of His hands."

Assisted by astronomy, we ascertain the laws which govern the heavenly bodies, and by which their motions are directed; investigate the power by which they circulate in their orbits, discover their sizes, determine their distances, explain their various phenomena, and correct the fallacy of the senses by the light of truth.

S. D. My brother, we are now approaching a place representing the outer door to the Middle Chamber of King Solomon's Temple, which we shall find partly opened, but closely tyled by the Junior Warden, who will doubtless demand of us the pass and token of the pass of a Fellow Craft. Let us advance and make the regular alarm.

(*The Senior Deacon makes an alarm.*)

J. W. Who comes here?

S. D. Two Fellow Crafts endeavoring to work their way into a place representing the Middle Chamber of King Solomon's Temple.

J. W. How do you expect to gain admission?

S. D. By the pass and token of the pass of a Fellow Craft.

J. W. Advance and give it.

(*S. D. advances and gives the pass grip.*)

J. W. What is that?

S. D. Pass grip of a Fellow Craft.

J. W. Has it a name?

S. D. It has.

J. W. Give it.

S. D. S——.

J. W. What does it denote?

S. D. Plenty.

J. W. How represented?

S. D. By a sheaf of wheat suspended near a water ford; which teaches us that while we have bread to eat and pure spring water to drink we have enough of all that nature requires.

J. W. By whom was this password instituted?

S. D. By Jephthah, a judge of Israel, in a war with the Ephraimites. The Ephraimites had long been a stubborn and rebellious people, whom Jephthah had often sought to subdue by mild and lenient measures, but without effect. They, being highly incensed at Jephthah for not being called to fight, and share in the rich spoils of the Ammonitish war, gathered together a mighty army, crossed the river Jordan, and prepared to give Jephthah battle; but he, being apprised of their approach, called together the men of Israel, went out, gave them battle, and put them to flight. To

make his victory more complete, he stationed guards at the different passes on the banks of the river, and said unto them: "If you see any strangers pass this way, say unto them, S——." The Ephraimites, being of a different tribe, could not frame to pronounce S——, and this trifling defect cost them their lives; and there fell that day on the field of battle, and at the different passes on the banks of the river, forty and two thousand; after which Jephthah reigned quietly in Israel until the time of his death, which was six years.

This word was afterward used to distinguish a friend from a foe, and has since been adopted as a proper password to be given before entering any regular and well-governed lodge of Fellow Crafts.

J. W. I am satisfied; pass on.

S. D. My brother, we are now approaching a place representing the inner door to the Middle Chamber of King Solomon's Temple, which we shall also find partly opened, but closely tyled by the Senior Warden, who will doubtless demand of us the real grip and word of a Fellow Craft. Let us advance and make a regular alarm.

S. W. Who comes here?

S. D. Two Fellow Crafts endeavoring to work their way into a place representing the Middle Chamber of King Solomon's Temple.

S. W. How do you expect to gain admission?

S. D. By the real grip and word of a Fellow Craft.

S. W. Advance and give the real grip. (*Senior Deacon gives the real grip of a Fellow Craft.*) What is that?

S. D. The real grip of a Fellow Craft.

S. W. Has it a name?

S. D. It has.

S. W. Will you give it to me?

S. D. I did not so receive it; neither will I so impart it.

S. W. How will you dispose of it?

S. D. Letter it or halve it with you.

S. W. Letter it, and begin.

S. D. You begin.

S. W. Begin you. (*Continued in the lodge.*) I am satisfied; pass on.

S. D. My brother, we have now arrived in a place representing the Middle Chamber of King Solomon's Temple. Behold the letter G suspended in the East; it is the initial of geometry, the first and noblest of sciences, and is the basis on which the superstructure of Masonry is erected. By geometry we may curiously trace nature, through her various windings, to her most concealed recesses. By it we discover the power, wisdom, and goodness of the Grand Artificer of the Universe, and view with awe the proportions which connect this vast system. By it we discover how the planets move in their respective orbits, and demonstrate their various revolutions. By it we account for the return of the seasons, and the variety of scenes which each season displays to the

discerning eye. About us are numberless worlds, all framed by the same divine Artist, which move through the vast expanse, and are all conducted by the same unerring law of nature.

A survey of nature, and the observation of her beautiful proportions, first determined man to imitate the divine plan and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design; and the plans which he laid down, being improved by time and experience, have produced works which are the admiration of every age. The lapse of time, the ruthless hand of ignorance, and the devastations of war have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Masonry, notwithstanding, has still survived. The Attentive Ear receives the sound from the Instructive Tongue, and the mysteries of Masonry are safely lodged in the repository of Faithful Breasts. Tools and implements of architecture, and symbolic emblems most expressive, are selected by the fraternity to impress upon the mind wise and serious truths; and thus, through a succession of ages, are transmitted unimpaired the excellent tenets of our institution.

S. D. Worshipful Master, I introduce Brother (*John Doe*), who has made an advance through a

porch, up a flight of winding stairs consisting of three, five, and seven steps, through an outer and an inner door, into a place representing the Middle Chamber of King Solomon's Temple, and now awaits your further pleasure.

W. M. My brother, I congratulate you on your arrival into a place representing the Middle Chamber of King Solomon's Temple. It was there our ancient brethren had their names recorded as faithful workmen. It is here you are entitled to have yours recorded as such.

Brother Secretary, make the necessary record.

SEC. It is done, Worshipful.

W. M. It was also there that our ancient brethren received their wages, consisting of corn, wine, and oil, emblematical of nourishment, refreshment, and joy.

My brother, the letter G, to which your attention has been directed on your passing hither, has a still higher and more significant meaning.

(*The Worshipful Master uncovers, and calls up the lodge.*)

It is the initial letter of the great and sacred name of God, before whom all, from the Entered Apprentice in the Northeast corner to the Worshipful Master in the East, should most humbly, reverentially, and devoutly bow.

(*The Master seats the lodge.*)

There is also a lecture connected with this degree, which it will be necessary for you to learn before you can receive the third degree.

LECTURE.

FIRST SECTION.

W. M. Brother Senior Deacon, are you a Fellow Craft?

S. D. I am; try me.

W. M. By what will you be tried?

S. D. By the Square.

W. M. Why by the Square?

S. D. Because it is an emblem of morality, and one of the working tools of a Fellow Craft.

W. M. What is a Square?

S. D. An angle of ninety degrees, or the fourth part of a circle.

W. M. What makes you a Fellow Craft?

S. D. My obligation.

W. M. Where were you made a Fellow Craft?

S. D. Within the Body of a just and duly constituted lodge of Fellow Craft, assembled in a place representing the Middle Chamber of King Solomon's Temple furnished with the Holy Bible, Square and Compasses, together with a charter of dispensation from some Grand Body of competent jurisdiction empowering it to work.

W. M. How may I know you to be a Fellow Craft?

S. D. By certain signs and tokens.

W. M. What are signs?

S. D. Right angles; horizontal and perpendiculars.

W. M. Advance a Sign. (Sign is given).

W. M. Has that an allusion?

S. D. It has to the position of my hands while taking the obligation.

W. M. Have you a further sign?

S. D. I Have. (Sign is given).

W. M. Has that an allusion?

S. D. It has to the penalty of that obligation.

W. M. What are tokens?

S. D. Certain friendly or brotherly grips whereby one Mason may know another in the dark as in the light.

W. M. Advance and give me a token. (Gives Pass Grip).

W. M. What is that?

S. D. The Pass grip of Fellow Craft.

W. M. Has it a name?

S. D. It has.

W. M. Will you give it to me?

S. D. I did not so receive it, neither will I so impart it.

W. M. How will you dispose of it?

S. D. Letter or syllable it.

W. M. Syllable it and begin.

S. D. You begin.

W. M. Begin You. (Signs and Pass Words Given). Will you be off or from?

S. D. From.

W. M. From what and to what?

S. D. From the pass grip of Fellow Craft to the real grip of the same. (Pass Given).

W. M. What is that?

S. D. The Real grip of Fellow Craft.

W. M. Has it a name?

S. D. It has.

W. M. Will you give it to me?

S. D. I did not so receive it, neither will I so impart it.

W. M. How will you dispose of it?

S. D. Letter or half it.

W. M. Letter it and begin.

S. D. You begin.

W. M. Begin you.

W. M. Where were you prepared to be made a Fellow Craft?

S. D. In a room adjoining the body of a just and duly constituted lodge of Fellow Craft.

W. M. How were you prepared?

S. D. Being divested of all metallic substances, neither naked nor clothed, barefoot nor shod, right knee and breast bare, hoodwinked, and a cable-tow twice about my right arm, clothed as Entered Apprentice, in which condition I was conducted to a door of the lodge, and there caused to give three distinct knocks, which were answered by three from within.

W M. Why was the cable-tow twice about your right arm?

S. D. To teach me that, as a Fellow Craft, I was under a double tie to the fraternity.

W. M. To what do the three knocks allude?

S. D. To the three precious jewels of a Fellow Craft.

W. M. What was said to you from within?

S. D. Who comes here?

W. M. Your answer?

S. D. Brother (*John Doe*), who has been duly initiated an Entered Apprentice, and now wishes more light in Masonry by being passed to the degree of Fellow Craft.

W. M. What were you then asked?

S. D. If it was an act of my own free will and accord; if I was worthy and well qualified, duly and truly prepared, and if I had made suitable proficiency in the preceding degree. All of which being answered in the affirmative, I was asked by what further right or benefit I expected to obtain this important privilege.

W. M. Your answer?

S. D. By the benefit of the password.

W. M. Had you the password?

S. D. I had not; my conductor had, and gave it.

W. M. What were you then told?

S. D. That since I was in possession of all these necessary qualifications, I should wait until the Worshipful Master could be informed of my request, and his answer returned.

W. M. What was his answer when returned?

S. D. Let him enter this Worshipful lodge of Fellow Crafts, and be received in due and ancient form.

W. M. How were you received?

S. D. Upon the angle of a Square applied to my naked right breast, which was to teach me that the Square of Virtue should be a rule and guide for my practice through life.

W. M. How were you then disposed of?

S. D. Conducted twice regularly around the lodge, and to the Junior Warden in the South, where the same questions were asked and answers returned as at the door.

W. M. How did the Junior Warden dispose of you?

S. D. Directed me to be conducted to the Senior Warden in the West, where the same questions were asked and answers returned as before.

W. M. How did the Senior Warden dispose of you?

S. D. Directed me to be conducted to the Worshipful Master in the East, where the same questions were asked and answers returned as before; who also demanded of me whence I came and whither I was traveling.

W. M. Your answer?

S. D. From the West, traveling East.

W. M. Why did you leave the West and travel East?

S. D. In search of more light in Masonry.

W. M. How did the Master dispose of you?

S. D. Ordered me to be reconducted to the Senior Warden in the West, who taught me how to approach the East in due and ancient form.

W. M. What was that due and ancient form?

S. D. Advancing on the right foot, bringing the heel of the left foot to the hollow of the right, thereby forming the right angle of an oblong square, body erect, facing the East.

W. M. What did the Master then do with you?

S. D. Made me a Fellow Craft.

W. M. How?

S. D. In due form.

W. M. What is that due form?

S. D. Kneeling on my naked right knee, the left forming the angle of a square, my right hand resting on the Holy Bible, Square, and Compasses, my left in a vertical position, my arm forming a square, in which due form I took the solemn obligation of Fellow Craft.

W. M. Have you that obligation?

S. D. I have.

W. M. Repeat it.

S. D. I (*John Doe*), of my own free will and accord, etc. (*See page* 79.)

W. M. After the obligation, what were you then asked?

S. D. What I most desired.

W. M. Your answer?

S. D. More light in Masonry.

W. M. Did you receive *it*?

S. D. I did, by order of the Worshipful Master.

W. M. On being brought to light, what did you first behold?

S. D. The three great lights in Masonry, as in the preceding degree, but with this difference: one point of the Compasses was above the Square, which was to teach me that I had received and was entitled to receive more light in Masonry; but as one point was still hidden from view, it was also to teach me that I was as yet one material point in the dark respecting Masonry.

W. M. What did you next behold?

S. D. The Worshipful Master approaching me from the East upon the step, under the due guard and sign of Fellow Craft, who presented his right hand in token of a continuance of friendship and brotherly love, and invested me with the pass grip, password, real grip, and word of a Fellow Craft, ordered me to rise, salute the Senior and Junior Wardens, and satisfy them that I was in possession of the step, due guard, sign, pass grip, password, real grip, and word of the Fellow Craft.

W. M. How were you then disposed of?

S. D. Reconducted to the Senior Warden in the West, who taught me how to wear my apron as a Fellow Craft.

W. M. How should a Fellow Craft wear his apron?

S. D. With the corner turned up.

W. M. What were you then presented with?

S. D. The working tools of a Fellow Craft, which are the Plumb, Square, and Level, and are thus explained: the Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of Virtue, and ever remembering that we are traveling on the Level of Time to that "undiscovered country from whose bourn no traveler returns."

W. M. What were you next presented with?

S. D. The three precious jewels. An Attentive Ear, an Instructive Tongue, and a Faithful Breast. They teach us this important lesson. The Attentive Ear receives the sound from the Instructive Tongue, and the mysteries of Masonry are safely lodged in the repositories of the Faithful Breasts.

W. M. How were you then disposed of?

S. D. Reconducted to the place whence I came, invested with what I had been divested, and returned to a place representing the Middle Chamber of King Solomon's Temple.

SECOND SECTION.

W. M. Did you return to the lodge?

S. D. I did.

W. M. On your return to the lodge, what were you taught?

S. D. To consider Masonry under two denominations—Operative and Speculative.

W. M. What is meant by Operative Masonry?

S. D. By Operative Masonry we allude to a proper application of the useful rules of, etc. (*see page* 85), and beneficent purposes.

W. M. What do we learn by Speculative Masonry?

S. D. By Speculative Masonry we learn to subdue the passions, act upon the square, keep, etc. (*see page* 86), of his divine Creator.

W. M. What were you further taught?

S. D. The origin of the Jewish Sabbath, as well as the manner in which our ancient brethren kept the same, and also where they received their wages.

W. M. Where did they receive their wages?

S. D. In the Middle Chamber.

W. M. On passing to the Middle Chamber, to what was your attention particularly directed?

S. D. The two pillars or columns representing those famous pillars erected at the entrance to the porch of King Solomon's Temple, one on the right hand and the other on the left.

W. M. What was the name of the one on the left hand?

S. D. B——, denoting strength.

W. M. What was the name of that on the right?

S. D. J——, denoting establishment.

W. M. To what do they allude?

S. D. To several passages of Scripture, in one of which is written, "And this house and this kingdom shall be established forever before thee."

W. M. What was their height?

S. D. Thirty-five cubits.

W. M. What was their composition?

S. D. Molten or cast brass.

W. M. Why of metal or cast brass?

S. D. The better to withstand inundations or conflagrations, that they might not be removed by flood nor consumed by fire.

W. M. Where were they cast?

S. D. In the clay grounds on the banks of Jordan, between Succoth and Zarthan, where King Solomon ordered these and all the sacred vessels of the Temple to be cast. They were cast hollow for the purpose of containing the rolls and records which composed the archives of our ancient brethren.

W. M. Were they adorned with anything?

S. D. They were; with chapiters, each five cubits.

W. M. Were the chapiters ornamented?

S. D. They were; with leaves of lily-work, network, and pomegranates, denoting Peace, Unity, and Plenty.

W. M. Why so?

S. D. The Lily, from its extreme whiteness, denotes Peace; the Network, from the intimate connection ot all its parts, Unity; and the Pomegranate, from the exuberance of its seed, Plenty.

W. M. With what were these pillars surmounted?

S. D. Two artificial spherical bodies, representing globes, on the convex surface of which are

represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other important particulars.

W. M. What are their principal uses?

S. D. Their principal uses, besides serving as maps to distinguish the outward parts of the earth and the situation of the fixed stars, are to illustrate and explain the phenomena arising from the annual revolution of the earth, etc. (*see page* 89), by which society has been so much benefited.

W. M. Why were these pillars placed at the entrance to the porch?

S. D. To remind the children of Israel of their miraculous delivery from the land of Egypt and house of bondage.

W. M. Was there anything further that attracted your attention on your passing the Middle Chamber?

S. D. There was a flight of winding stairs consisting of three, five, and seven steps.

W. M. To what do the three steps allude?

S. D. To the three precious jewels of a Fellow Craft, and also to the three principal officers of the lodge.

W. M. To what do the five steps allude?

S. D. To the five orders in architecture and the five human senses.

W. M. What is meant by orders in architecture?

S. D. A system of all the members, proportions, and ornaments of columns and pilasters; or it is a regular arrangement of the projecting parts of a

building, which, united with those of a column, form a beautiful, perfect, and complete whole.

W. M. When did order in architecture have its origin?

S. D. From the first formation of society, order in architecture may be traced. When the rigor of, etc. (*see page* 90), originally proceeded the more improved art of architecture.

W. M. What are the five orders in architecture?

S. D. The Tuscan, Doric, Ionic, Corinthian, and Composite.

W. M. What are the ancient, most original orders of architecture revered by Masons?

S. D. They are no more than three: the Doric, Ionic, and Corinthian, which were invented by the Greeks.

W. M. What are the five human senses?

S. D. Hearing, seeing, feeling, smelling, and tasting.

W. M. Which are of greatest importance among Masons?

S. D. Hearing, seeing, and feeling.

W. M. Why?

S. D. Hearing, that we may hear the word, seeing, that we may see the sign; feeling, that we may feel the friendly or brotherly grip whereby one Mason may know another in the dark as in the light.

W. M. To what was your attention then called?

S. D. To the seven steps.

W. M. To what do they allude?

S. D. To the seven liberal arts and sciences, which are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.

W. M. After passing the seven steps, where were you conducted?

S. D. To a place representing the outer door of the Middle Chamber of King Solomon's Temple.

W. M. How gained you admission?

S. D. By the pass and token of a pass.

W. M. Where were you next conducted?

S. D. To a place representing the inner door to the Middle Chamber of King Solomon's Temple.

W. M. How gained you admission?

S. D. By the regular grip and word.

W. M. Where were you next conducted?

S. D. To a place representing the Middle Chamber of King Solomon's Temple, where I beheld the letter G suspended in the East.

W. M. To what does it allude?

S. D. To geometry.

W. M. What are the moral teachings of geometry?

S. D. Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected. By geometry we may curiously trace nature, through her various windings, to her most concealed recesses. By it we discover the power, wisdom, and goodness of the Grand Artificer of the Universe, etc. (*see page* 98), which are the admiration of every age.

W. M. Has it a further allusion?

S. D. It has: to the sacred name of God, before whom all, from the Entered Apprentice in the Northeast corner to the Worshipful Master in the East, should most humbly, reverentially, and devoutly bow.

W. M. What were you then instructed in?

S. D. The wages of both Operative and Speculative Masonry.

W. M. What are the wages of a Fellow Craft?

S. D. Corn, wine, and oil, emblematical of nourishment, refreshment, and joy.

W. M. What followed this?

S. D. My name was recorded as a faithful workman.

CHARGE.

BROTHER: Being advanced to the second degree of Masonry, I congratulate you upon your preferment. The internal and not the external qualifications of a man are what Masonry regards. As you increase in knowledge you will improve in social intercourse. It is unnecessary to recapitulate the duties which, as a Fellow Craft, you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offenses of your brethren; but in the decision of every trespass against our rules you are to judge with candor,

admonish with friendship, and reprehend with justice.

Be just and fear not; never speak ill of any man, avoid suspicion; like the fabled upas, it blights all healthy life, and makes a desert around it."

The study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration—especially the science of geometry, which is established as the basis of our art. Geometry or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

Your past behavior and regular deportment have merited the honor which we have now conferred; and in your new character it is expected that you will conform to the principles of the order by steadily persevering in the practice of every commendable virtue. Such is the nature of your engagement as a Fellow Craft, and to these duties you are bound by the most sacred ties.

You will at all times be welcome in our lodge, where you can, by attention to your studies and reading the works of former Masons, lay the foundation for your usefulness and be prepared to enjoy the honors and rewards of merit.

SYMBOLISM.

If the object of the first degree is to symbolize the struggles of a candidate groping in darkness for intellectual light, that of the second degree represents the same candidate laboring amid all the difficulties that encumber the young beginner in the attainment of learning and science. The Entered Apprentice is to emerge from darkness to light; the Fellow Craft is to come out of ignorance into knowledge. This degree, therefore, by fitting emblems is intended to typify those ardent struggles for the attainment of truth—moral and intellectual truth, and, above all, that divine truth the comprehension of which surpasseth human understanding, and to which, standing in the Middle Chamber after his laborious ascent of the winding stairs, he can only approximate by the reception of an imperfect and yet glorious reward in the revelation of that hieroglyphic light which none but Craftsmen ever saw.

CLOSING IN THE SECOND DEGREE.

The lodge is closed precisely in the same manner as in the first degree. (See pages 60, 61.)

For closing in the third degree see pages 61–67

THIRD DEGREE

For the opening ceremonies see pages 5-11.

W. M. Brother Junior Deacon, ascertain if there are any candidates in waiting; if so, their names and for what degree.

J. D. Brother (*John Doe*) is in waiting for the third degree.

W. M. Brethren, Brother (*John Doe*) is in waiting for the third degree of Masonry, he having made suitable proficiency in the preceding degree. If there is no objection, I shall confer the degree upon him. There being no objections, I will proceed. Brothers Senior and Junior Masters of Ceremonies.

S. and J. M. C. Worshipful Master.

W. M. How should a brother be prepared for the third degree of Masonry?

S. M. C. By being divested of all metallic substances, neither naked nor clothed, barefoot nor shod, both knees and breasts bare, hoodwinked, and a cable-tow three times about his body, clothed as a Fellow Craft.

W. M. Repair to the preparation-room, where, Brother (*John Doe*) is in waiting; and when

thus prepared, cause him to make the usual alarm at the inner door.

S. D. Worshipful Master, there is an alarm at the inner door.

W. M. Attend to the alarm, and ascertain the cause.

S. D. Who comes here?

M. C. Brother (*John Doe*), who has been duly initiated an Entered Apprentice, passed to the degree of Fellow Craft, and now wishes further light in Masonry by being raised to the sublime degree of Master Mason.

S. D. Brother (*John Doe*), is this an act of your own free will and accord?

Bro. It is.

S. D. Brother Senior Master of Ceremonies, is he worthy and well qualified?

M. C. He is.

S. D. Duly and truly prepared?

M. C. He is.

S. D. Has he made suitable proficiency in the preceding degree?

M. C. He has.

S. D. By what further right or benefit does he expect to obtain this important privilege?

M. C. Benefit of the password.

S. D. Has he the password?

M. C. He has it not; I have it for him.

S. D. Advance and give it.

(*M. C. gives the word to the Senior Deacon.*)

S. D. The password is right. Since the brother

is in possession of all these necessary qualifications, let him wait until the Worshipful Master can be informed of your request and his answer returned.

Worshipful Master, there is without in waiting Brother (*John Doe*), who has been duly initiated an Entered Apprentice, passed to the degree of Fellow Craft, and now wishes further light in Masonry by being raised to the sublime degree of Master Mason.

W. M. Is this an act of his own free will and accord?

S. D. It is.

W. M. Is he worthy and well qualified?

S. D. He is.

W. M. Duly and truly prepared?

S. D. He is.

W. M. Has he made suitable proficiency in the preceding degree?

S. D. He has.

W. M. By what further right or benefit does he expect to obtain this important privilege?

S. D. Benefit of the password.

W. M. Has he the password?

S. D. He has not; I have it for him.

W. M. Give it for the benefit of the craft.

(*The Senior Deacon gives the password of Master Mason.*)

The password is right. Since the brother is in possession of all these necessary qualifications, let him enter this Worshipful lodge of Master Masons and be received in due and ancient form.

(*The Senior Deacon opens the door, and says:*)

S. D. Let him enter this Worshipful lodge of Master Masons and be received in due and ancient form.

(*The Masters of Ceremonies, one on each side of the brother, conduct him into the lodge, and the Senior Deacon halts them in front of the Senior Warden, and says:*)

Brother (*John Doe*), when first you entered a lodge of Free and Accepted Masons, you were received on the point of a sharp instrument piercing your naked left breast; on your second entrance you were received on the right angle of a square applied to your naked right breast; the morals of which, I have no doubt, were explained to you. I am now commanded to receive you on the extreme points of the Compasses extending from your naked right to your naked left breasts, which is to teach you that, as within the breasts are contained the most vital parts of a man, so between the extreme points of the Compasses are contained the most valuable tenets of Masonry, which are friendship, morality, and brotherly love.

(*The Senior Deacon takes the brother's left hand in his own right, and conducts him, with slow and measured steps, three times around the lodge, during which time the Master reads the following passage from the twelfth chapter of Ecclesiastes:*)

W. M. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I

have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it."

(*As the Senior Deacon and the Candidate pass the first time by the stations of the Senior Warden, Junior Warden, and Master, each of these officers gives one rap. The second circuit is signaled by each officer with two raps, and the third by three raps. When the three circuits are finished, the Senior Deacon conducts the Candidate in front of, and one pace distant from, the Junior Warden's station in the South, where he gives three knocks.*)

J. W. Who comes here?

S. D. Brother (*John Doe*), who has been duly initiated an Entered Apprentice, passed to the degree of Fellow Craft, and now wishes for further light in Masonry by being raised to the sublime degree of Master Mason.

J. W. Brother (*John Doe*), is this an act of your own free will and accord?

Bro. (*John Doe*). It is.

J. W. Brother Senior Deacon, is he worthy and well qualified?

S. D. He is.

J. W. Duly and truly prepared?

S. D. He is.

J. W. Has he made suitable proficiency in the preceding degree?

S. D. He has.

J. W. By what further right or benefit does he expect to obtain this important privilege?

S. D. Benefit of the password.

J. W. Has he the password?

S. D. He has not; I have it for him.

J. W. Advance and give it.

(*The Senior Deacon gives the password.*)

The password is right. Since the brother is in possession of all these necessary qualifications, conduct him to the Senior Warden in the West for his examination.

(*The Senior Deacon does as directed.*)

S. W. Who comes here?

S. D. Brother (*John Doe*), who has been initiated an Entered Apprentice, passed to the degree

of Fellow Craft, and now wishes further light in Masonry by being raised to the sublime degree of Master Mason.

(*The same questions and answers are given and received as at the Junior Warden's station, and the Senior Deacon is directed to proceed to the East.*)

W. M. Who comes here?

(*The same ceremony is repeated, and at the conclusion the Master says:*)

Whence came you, and whither are you traveling?

S. D. From the West, traveling East.

W. M. Why do you leave the West and travel East?

S. D. In search of further light in Masonry.

W. M. Since the brother is in possession of all these necessary qualifications, and in search of further light in Masonry, you will reconduct him to the Senior Warden in the West, who will teach him how to approach the East in due and ancient form.

(*The Senior Deacon conducts the brother to the Senior Warden in the West, and says:*)

S. D. Brother Senior Warden, it is the order of the Worshipful Master that you teach this brother how to approach the East in due and ancient form.

S. W. Cause the brother to face the East.

(*The order is obeyed.*)

Brother, advance your left foot as an Entered Apprentice; advance on your right foot as a Fellow Craft. Take an additional step in advance

with your left foot, bringing the heel of the right to the heel of the left, thereby forming the angle of a square.

The brother is in order.

W. M. Brother (*John Doe*), before you can proceed any further in Masonry, it will be necessary for you to take upon yourself an additional obligation appertaining to this degree of Masonry; and I, as the Master of this lodge, assure you that there is nothing therein contained that will conflict with your moral, social, or civil duties or privileges, be they what they may. With this assurance, are you willing to take the obligation?

Bro. (*John Doe*). I am.

W. M. Then advance to the sacred altar of Freemasonry, there kneel on both your knees, hands resting on the Holy Bible, Square, and Compasses.

S. D. The brother is in due form.

W. M. Brother (*John Doe*), if you are still willing to take the obligation, say, I, pronounce your name in full, and repeat after me.

Bro. (*John Doe*). I, (*John Doe*).

W. M. and (*Doe*). Of my own free will and accord, in the presence of Almighty God and this Worshipful lodge of Master Masons, erected to him, and dedicated to the memory of the Holy Saints John, do hereby and hereon most solemnly and sincerely promise and swear that I will keep and conceal and never reveal any of the secrets belonging to the degree of Master Mason that I have received, am about to receive, or may hereafter be instructed

in, to any person unless it shall be to a worthy brother Master Mason, or within the body of a just and duly constituted lodge of such; and not unto him or them until, by due trial, strict examination, or lawful Masonic information, I shall have found him or them justly entitled to receive the same.

I furthermore promise and swear that I will support the Constitution of the Grand Lodge of the State of (——), also all the laws, rules, and edicts of the same, or of any other Grand Lodge from whose jurisdiction I may hereafter hail, together with the by-laws, rules, and regulations of this or any other lodge of which I may hereafter become a member, so far as the same shall come to my knowledge.

Furthermore, I do promise and swear that I will answer and obey all due signs and regular summonses sent to me from the body of a just and duly constituted lodge of Master Masons, or handed to me by a worthy brother of this degree, if within the length of my cable-tow.

Furthermore, I do promise and swear that I will help, aid, and assist all poor and distressed Master Masons, their widows and orphans, they applying to me as such, I finding them worthy, and can do so without material injury to myself or family.

Furthermore, I do promise and swear that I will keep the secrets of a Master Mason, when communicated to me as such, as sacred and inviolable in my breast as they were in his own before communicated.

Furthermore, I do promise and swear that I will not give the grand hailing sign of distress of Master Mason except for the benefit of the craft while at work or for the instruction of a brother, unless I am in real distress; and should I see the sign given, or hear the words accompanying the same, I will hasten to the relief of the person so giving it.

Furthermore, I do promise and swear that I will not give the substitute for the Master's word in any way or manner than that in which I shall receive it, which will be on the five points of fellowship, and at a low breath.

Furthermore, I do promise and swear that I will not wrong, cheat, or defraud a Master Mason lodge, nor a brother of this degree, to the value of anything, knowingly, nor suffer it to be done by another, if in my power to prevent.

Furthermore, I do promise and swear that I will not violate the chastity of a Master Mason's wife, widow, mother, sister, or daughter, or suffer it to be done by another, if in my power to prevent.

Furthermore, I do promise and swear that I will not be present at the initiating, passing, or raising of an old man in dotage, a young man under age, an irreligious libertine, an atheist, a person of unsound mind, a eunuch or a woman, knowing them to be such.

Furthermore, I do promise and swear that I will not be present at the initiating, passing, or raising of a candidate clandestinely, nor hold Masonic intercourse with a clandestine Mason, nor with one

who has been suspended or expelled, knowing him to be such, until duly restored.

To all of which I do most solemnly and sincerely promise and swear without any hesitation, mental reservation, or secret evasion in me whatever, binding myself under no less a penalty than that of having my body severed in twain, my bowels taken thence and burned to ashes, the ashes thereof scattered to the four winds of heaven, that there might remain neither track, trace, nor remembrance among men or Masons of so vile and perjured a wretch as I should be should I ever knowingly or wilfully violate this my solemn obligation of Master Mason. So help me God, and make me steadfast to keep and perform the same.

W. M. My brother, in testimony of your sincerity, kiss the Holy Bible on which your hands rest.

Brother Senior Deacon, remove the cable-tow. We now hold the brother by a stronger tie.

My brother, in your present situation, what do you most desire?

Bro. (*Doe*). Further light in Masonry.

W. M. Brethren, let the brother be brought to light.

(*The Master then retires a few steps, and says:*)

W. M. My brother, on being brought to light in this degree, you behold the three great lights in Masonry as in the preceding degrees, with this difference: both points of the Compasses are elevated above the Square, which is to teach you that you have received, and are entitled to receive, all

the light in Masonry that can be conferred upon or communicated to you in a Master Mason's lodge.

S. D. Behold the Worshipful Master approaching you from the East upon the step, under the due guard and sign of Entered Apprentice; upon the step, under the due guard and sign of Fellow Craft; upon the step, under the due guard and sign of Master Mason.

W. M. My brother, Master Masons advance upon the left foot, bringing the heel of the right to the heel of the left, thereby forming the right angle of a square. This is the due guard, and alludes to the position of your hands while taking the obligation; this is the sign, and alludes to the penalty of that obligation. This due guard and sign are always to be given as a salutation to the Worshipful Master on entering or retiring from a lodge of Master Masons. On entering this or another lodge in this jurisdiction, you will advance to the altar and observe the position of the Compasses. Should both points be beneath the Square, it will be a sure indication that the lodge is opened on the first degree of Masonry; you will then salute the Worshipful Master with this (*due guard and sign*) of Entered Apprentice. Should one point be above the Square, it will be an equally sure indication that the lodge is open on the second degree of Masonry; you will then salute the Worshipful with this (*due guard and sign*) of a Fellow Craft. Should both points be above the Square, it will be an equally sure indication that the lodge is open on the third degree of Masonry,

and you will salute the Worshipful Master with this due guard and this sign of Master Mason.

I now present my right hand in token of a continuance of friendship and brotherly love, and will invest you with the pass grip and password of a Master Mason; but as you are uninstructed, he who has hitherto answered for you will at this time give me the real grip of Fellow Craft.

W. M. Brother Senior Deacon, will you be off or from?

S. D. From.

W. M. From what and to what?

S. D. From the real grip of Fellow Craft to the pass grip of Master Mason.

W. M. Pass. What is that?

S. D. The pass grip of Master Mason.

W. M. Has it a name?

S. D. It has.

W. M. Will you give it to me?

S. D. I did not so receive it; neither will I so impart it.

W. M. How will you dispose of it?

S. D. Letter or syllable it.

W. M. Syllable it, and begin.

S. D. You begin.

W. M. Begin you. (*Continued in lodge.*)

My brother, you will arise and salute the Junior and Senior Wardens, and satisfy them that you are in the possession of the step, due guard, sign, pass grip, and password (*of a Master Mason*).

(*The Senior Deacon leads the brother to the Junior*

Warden's station, and gives three raps on the floor with his rod.)

J. W. Who comes here?

S. D. Brother (*John Doe*), a duly obligated Master Mason.

J. W. How shall I know him to be such?

S. D. By certain signs and a token.

J. W. What are signs?

S. D. Right angles, horizontals, and perpendiculars.

J. W. Advance a sign. (*Due guard of Master Mason is given.*)

Has that an allusion?

S. D. It has: to the position of my hands while taking the obligation.

J. W. Have you a further sign?

S. D. I have. (*Gives sign of Master Mason.*)

J. W. Has that an allusion?

S. D. It has: to the penalty of that obligation.

J. W. What is a token?

S. D. A certain friendly or brotherly grip, whereby one Mason may know another in the dark as well as in the light.

J. W. Advance and give me a token. (*The pass grip of Master Mason is given.*)

Has that a name?

S. D. It has.

J. W. Will you give it to me?

S. D. I did not so receive it; neither will I so impart it.

J. W. How will you dispose of it?

S. D. Letter or syllable it.

J. W. Syllable it, and begin.

S. D. You begin.

J. W. Begin you. (*Continued in lodge.*)

J. W. I am satisfied. Conduct the brother to the Senior Warden in the West. (*The Senior Deacon does as directed.*)

S. W. I am satisfied. Conduct the brother to the Worshipful Master in the East. (*Before they arrive at the Master's station, he says:*)

W. M. Brother Senior Deacon, reconduct the brother to the Senior Warden in the West, who will teach him how to wear his apron as a Master Mason.

S. D. (*before the Senior Warden in the West*). Brother Senior Warden, it is the order of the Worshipful Master that you teach this brother how to wear his apron as a Master Mason.

S. W. You have already been informed that at the building of King Solomon's Temple the different bands of workmen were distinguished by the manner in which they wore their aprons. Master Masons wear theirs thus (*flap and corners down*); thus you will continue to wear yours.

(*The Senior Deacon conducts the brother to the Master in the East.*)

W. M. Brother (*Doe*), as you are clothed as Master Mason, I will now present you with the working tools. The working tools of a Master Mason are all the implements of the craft, more especially the trowel, which is an instrument used

by operative Masons to spread the cement which unites a building in one common mass; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of spreading the cement of brotherly love and affection, that cement which unites us into one band or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work and best agree.

Brother Senior Deacon, reconduct the brother to the place whence he came, there invest him with that of which he has been divested, and in due time return him to the lodge for further instruction.

(*The Senior Deacon then leads the brother to the altar, where they give the due guard and sign of a Master Mason, and then, with the Masters of Ceremonies, retire to the preparation room. When the brother is dressed, the Senior Master of Ceremonies gives an alarm at the inner door. The Senior Deacon opens the door, and says:*)

S. D. My brother, in your further progress in this degree it will be necessary for you to represent our ancient operative Grand Master, Hiram Abiff, the widow's son, who for his integrity and fidelity became eminently distinguished, and whose name is held in high veneration by the craft.

It was for that reason that you were invested with this jewel as the appropriate emblem or badge of his office. You will therefore perceive that you are not yet fully invested with all the secrets of a

Master Mason, nor do I know that you ever will be; for, like him, it will be necessary for you to give us satisfactory proof of your fidelity to the trust already reposed in you. In doing this your path may be beset with dangers and difficulties, even your life itself may be threatened. You will therefore summon to your aid all your fortitude, that truly distinguished Mason's cardinal virtue, to enable you to endure the trials which are before you.

Human life, my brother, is a constant scene of trials; and we, weak, frail mortals, are taught to place our dependence on the Supreme Architect of the Universe alone for support, protection and deliverance. You were taught at your initiation into Masonry that before entering upon any great or important undertaking we ought always to invoke the aid of Deity. Then you had a faithful friend to pray for you; now you must pray for yourself.

You will therefore suffer yourself to be again hoodwinked, repair to the sacred altar of Freemasonry, and pray either audibly or mentally, as you choose; and when you shall have concluded your devotions, say "Amen" audibly, arise, and proceed in the further ceremonies of the degree.

(*The brother is hoodwinked; then he kneels at the altar and prays. When he has said "Amen" the lodge is darkened; the Senior Deacon takes him by the arm and assists him to rise, and leads him toward the Junior Warden's station. The three ob-*

structions of Masonry—Jubela, Jubelo, and Jubelum—are represented by three brothers who are stationed South, West, and East. As the brother who is conducted by the Senior Deacon approaches the Senior Warden's station, he is confronted by Jubela, First Ruffian.)

FIRST RUFFIAN. Grand Master Hiram Abiff, I am glad to meet you thus alone; this is an opportunity I have long sought. You promised that, when the Temple should be completed and dedicated, to give us the secret word of Master Mason, to enable us to obtain Master's wages while traveling in foreign lands. Behold, the Temple is now about completed, and I demand the secret word of Master Mason.

S. D. This is neither the time nor place to give the secret word of Master Mason; wait until the Temple is completed and dedicated; then, if found worthy, you will receive it; otherwise you cannot.

FIRST R. Cannot? Talk not to me of time nor place, but give me the secret word of Master Mason.

S. D. I will not.

FIRST R. Will not? Give me the secret word of Master Mason this instant, or I will take your life.

S. D. I shall not.

FIRST R. Then die. (*Strikes him.*)

(*The Senior Deacon then conducts the brother to the West, where he is confronted by Jubelo, Second Ruffian, who says:*)

SECOND R. Grand Master Hiram Abiff, I demand the secret word of Master Mason.

S. D. I cannot give it.

SECOND R. Give me the secret word of Master Mason.

S. D. I will not.

SECOND R. Will not? Give me the secret word of Master Mason this instant, or I will take your life.

S. D. I shall not.

SECOND R. Then die. (*Strikes.*)

(*They then pass on to the East, where Jubelum, Third Ruffian, confronts them.*)

THIRD R. Grand Master Hiram Abiff, I demand the secret word of Master Mason.

S. D. I cannot give it.

THIRD R. Cannot? I heard you caviling with (*the First and Second Ruffians*). From them you have escaped; from me you cannot. Give me the secret word of Master Mason.

S. D. I will not.

THIRD R. Will not? I hold in my hand an instrument of death. Give me the secret word of Master Mason this instant, or I will take your life.

S. D. My life you may take; my integrity never.

THIRD R. Then die. (*Strikes.*)

FIRST R. Alas! what have we done?

SECOND R. Slain our Grand Master, Hiram Abiff, and not obtained the secret word of Master Mason.

THIRD R. Don't stand here caviling about the secret word of Master Mason, but let us take up the body and bury it in the rubbish, and meet at low twelve for consultation.

FIRST and SECOND Rs. Agreed.

(*They take up the body, carry it to the middle of the lodge, and deposit it. After a few moments' silence the hour of twelve is struck, and the three Ruffians meet at the body.*)

THIRD R. Is that you, Jubela?

FIRST R. It is.

THIRD R. Is that you, Jubelo?

SECOND R. It is.

THIRD R. Assist me to carry the body a Westerly course to the brow of a hill, where I have a grave prepared, and there bury it.

(*They carry the body toward the West, and lay it before the Senior Warden's station.*)

THIRD R. I now propose that we place this sprig of acacia at the head of the grave to mark the spot, should future occasion require us to find it.

FIRST and SECOND Rs. Agreed.

THIRD R. Now let us make our escape from the realm.

(*The three then retire in different directions. After a few moments' silence there is some confusion, when the Master calls for order. The Worshipful Master is then styled Most Eminent King Solomon, and says:*)

K. S. Brother Hiram, King of Tyre, what is the

cause of this confusion, and why are not the craft pursuing their labor as usual?

H. OF T. Most Eminent King Solomon, there are no designs upon the Trestle-board whereby the craft can pursue their labor; our Grand Master, Hiram Abiff, is missing.

K. S. Our Grand Master, Hiram Abiff, missing! He has ever been punctual in the performance of his every duty. I fear some accident has befallen him. Cause strict search to be made in and about the several apartments of the Temple, and see if he can be found.

H. OF T. Craftsmen, assemble. Make strict search in and about the several apartments of the Temple, and see if our Grand Master, Hiram Abiff, can be found.

(*Four of the brethren then travel around the lodge, and ask of each other the following questions:*)

FIRST BRO. Have you seen our Grand Master Hiram Abiff?

SECOND BRO. Not since high twelve yesterday.

THIRD BRO. Have you seen our Grand Master, Hiram Abiff?

FOURTH BRO. Not since high twelve yesterday.

FIRST BRO. Brother Hiram of Tyre, strict search has been made in and about the several apartments of the Temple, and our Grand Master, Hiram Abiff, cannot be found; he has not been seen since high twelve yesterday.

H. OF T. Most Eminent King Solomon, strict search has been made in and about the several

apartments of the Temple, and our Grand Master, Hiram Abiff, cannot be found; he has not been seen since high twelve yesterday.

(*An alarm is now heard at the inner door.*)

H. OF T. Most Eminent King Solomon, there is an alarm.

K. S. Attend to the alarm, and ascertain the cause.

H. OF T. Twelve Fellow Crafts seek an audience, and say that they have an important communication.

K. S. Admit them.

(*The Twelve Fellow Crafts are admitted, and, passing to the East, kneel before King Solomon.*)

FIRST F. C. Most Eminent King Solomon, we twelve (*Fellow Crafts*), with three others, entered into a conspiracy to extort from our Grand Master, Hiram Abiff, the secret word of Master Mason, or take his life; reflecting on the enormity of the crime have recanted, and now appear before you, clothed in white gloves and aprons in token of innocence, and humbly crave your pardon. We fear, however, that the others have been so base as to carry their murderous design into execution.

K. S. Arise, repair to your labors; your pardon will depend upon your future conduct.

Brother Hiram, King of Tyre, you will cause the several rolls of the bands of workmen to be called, and see who, if any, are missing.

GR. SEC. Craftsmen, assemble for roll-call. (*After calling many names—see Nehemiah. chapter*

10—*he reports:*) Three Fellow Crafts are missing —Jubela, Jubelo, and Jubelum—brothers and men of Tyre.

H. OF T. Most Eminent King Solomon, the several rolls (*of the bands*) of workmen have been called, and three are missing, namely, Jubela, Jubelo, and Jubelum, brothers and men of Tyre.

K. S. Brother Hiram, King of Tyre, twelve Fellow Crafts appeared before me this morning, and confessed that they, with three others, had entered into a conspiracy to extort from our Grand Master, Hiram Abiff, the secret word of Master Mason, or take his life; but, reflecting on the enormity of the crime, they had recanted. They feared, however, that the others had been so base as to carry their murderous design into execution. You will select from the different bands of workmen these twelve Fellow Craftsmen, and divide them into parties of three, and send them East, West, North, and South in search of the absentees.

H. OF T. Craftsmen, assemble. You twelve who appeared before King Solomon, knelt and confessed, will divide yourselves into parties of three, and travel East, West, North, and South in search of the absentees, and return not without tidings.

(*They travel around the lodge, and say:*)

FIRST PARTY. Let us pursue a Westerly course.

SECOND P. Let us pursue an Easterly course.

THIRD P. We go North.

FOURTH P. We go South.

(*The Western Party meet a seafaring man, and say:*)

FIRST FELLOW CRAFTSMAN. Companions, here appears to be a seafaring man; let us inquire of him if he has seen any strangers pass this way.

SECOND and THIRD F. Cs. Agreed.

FIRST F. C. Sir, have you seen any strangers pass this way?

SEAMAN. I did; three yesterday.

FIRST F. C. Will you describe them?

SEA. From their general appearance I supposed them to be men of Tyre; from their strong family resemblance, brothers; and from their being clothed in white gloves and aprons must have been workmen from the Temple. They were endeavoring to obtain a passage into Ethiopia; but King Solomon having issued an edict forbidding any person to leave the realm without his pass, and they not having it, they failed to obtain passage, and returned into the country.

FIRST F. C. Fellow Craftsmen, these are tidings, let us go and report.

SECOND and THIRD F. Cs. Agreed.

(*They appear before King Solomon.*)

FIRST F. C. Tidings, Most Eminent.

K. S. What tidings?

FIRST F. C. We three who traveled a Westerly course, on arriving at the city of Joppa fell in with a seafaring man, of whom we inquired if he had seen any strangers pass that way. He replied that he had; three the day before, who from their gen-

eral appearance he supposed were men of Tyre; from their strong family resemblance, brothers; and from their being clothed in white gloves and aprons must have been workmen from the Temple. They were endeavoring to obtain a passage into Ethiopia; but upon being informed that King Solomon having issued an edict forbidding any person to leave the realm without his pass, and they not having it, failed to obtain passage, and returned into the country.

K. S. These, no doubt, were the Ruffians. But this is not satisfactory. Travel as before, with the positive assurance that if you do not succeed in bringing the Ruffians to justice you will be deemed the murderers of our Grand Master, Hiram Abiff, and suffer accordingly.

CRAFTSMEN. Let us again pursue a Westerly course.

(*They assemble in the middle of the lodge near the prostrate brother.*)

FIRST F. C. Companions, I am weary, and will sit down on the brow of this hill to rest and refresh myself.

SECOND F. C. Come along, come along; we have an important duty to perform.

FIRST F. C. Hail, companions, hail! On attempting to rise I accidently caught hold of this sprig of acacia, which so easily gave way that it excites my suspicions.

SECOND F. C. The earth seems to have been recently disturbed.

THIRD F. C. It presents the appearance of a newly made grave.

(*Voices are heard issuing from the adjacent rocks.*)

FIRST R. Oh that my throat had been cut across, my tongue torn out and buried in the sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours, ere I had been accessory to the murder of our Grand Master, Hiram Abiff!

FIRST F. C. That is the voice of Jubela.

SECOND R. Oh that my left breast had been torn open, my heart and lungs taken thence to the Valley of Jehoshaphat, and there left a prey to the vultures of the air, ere I had been accessory to the murder of our Grand Master, Hiram Abiff!

FIRST F. C. That is the voice of Jubelo.

THIRD R. Oh that my body had been severed in twain, my bowels taken thence and burned to ashes, the ashes thereof scattered to the four winds of heaven, that there might remain neither track, trace, nor remembrance among men or Masons of so vile and perjured a wretch as I, who have slain our Grand Master, Hiram Abiff!

FIRST F. C. That is the voice of Jubelum. Let us rush in, seize, bind, and take them before King Solomon. (*They take them before King Solomon, kneel, and report:*)

FIRST F. C. Most Eminent King Solomon, tidings.

K. S. What tidings?

FIRST F. C. We three, who pursued a Westerly

course, on arriving at the brow of a hill, I, being weary, sat down to rest and refresh myself. On attempting to arise I accidentally caught hold of a sprig of acacia, which so easily gave way that it excited my suspicion. I thereupon hailed my companions, and while conversing on the singularity of the occurrence we distinctly heard voices from the clefts of the adjacent rocks; the first of which we recognized as the voice of Jubela exclaiming, "Oh that my throat had been cut across, my tongue torn out and buried in the sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours, ere I had been accessory to the murder of our Grand Master, Hiram Abiff!"

The second we recognized as the voice of Jubelo exclaiming, "Oh that my left breast had been torn open, my heart and lungs taken thence to the Valley of Jehoshaphat, and there left a prey to the vultures of the air, ere I had been accessory to the murder of our Grand Master, Hiram Abiff!"

The third we recognized as the voice of Jubelum exclaiming, "Oh that my body had been severed in twain, my bowels taken thence and burned to ashes, the ashes thereof scattered to the four winds of heaven, that there might remain neither track, trace, nor remembrance among men or Masons of so vile and perjured a wretch as I, who slew our Grand Master, Hiram Abiff!"

We thereupon rushed in, seized, bound, and have them before you.

K. S. Jubela, you stand charged with being ac-

cessory to the murder of our Grand Master, Hiram Abiff. What say you to the charge; guilty or not guilty?

JA. Guilty.

K. S. Jubelo, you stand charged with being accessory to the murder of our Grand Master, Hiram Abiff. What say you to the charge; guilty or not guilty?

Jo. Guilty.

K. S. Jubelum, you stand charged with the murder of our Grand Master, Hiram Abiff. What say you to the charge; guilty or not guilty?

JM. Guilty.

K. S. Vile and impious wretches, reflect on the enormity of your crime, and the amiable character of him you have slain. Look up and receive your sentence, which is that you be taken without the walls of the city, and there severally executed agreeably to the imprecations of your own mouths. Begone.

(*The three Ruffians are led out of the lodge, and the Craftsmen return and report:*)

FIRST F. C. Most Eminent King Solomon, the Ruffians have been executed agreeably to your commands.

K. S. It is well. Now go forth in search of the body of our Grand Master, Hiram Abiff; if found, make diligent search on and about it, and see if anything can be found whereby it may be clearly identified.

FIRST F. C. Craftsmen, let us again pursue a

Westerly course to the brow of the hill where I sat down to rest and refresh myself.

SECOND and THIRD F. Cs. Agreed.

(*They again assemble near the body.*)

FIRST F. C. Here seems to be the spot.

SECOND F. C. Yes; here is the sprig of acacia.

THIRD F. C. It presents the appearance of a newly made grave.

FIRST F. C. Let us remove the earth. Alas! here is a body, but it is in so mangled and putrid a condition that it is impossible for us to pursue the search; let us stand aside until the offensive effluvia arising therefrom passes off. . . . Now let us resume our search. Here seems to be a jewel.

SECOND F. C. Let us remove it, and go up and report.

(*They remove the jewel, and kneel before King Solomon.*)

FIRST F. C. Tidings, Most Eminent.

K. S. What tidings?

FIRST F. C. We went forth as directed and on arriving at the brow of the hill where I, being weary, sat down to rest and refresh myself, discovered the appearance of a newly made grave. We thereupon removed the earth and found a body, but in so mangled and putrid a condition that we involuntarily found our hands placed in this position to guard our nostrils from the offensive effluvia arising therefrom.

After waiting for the effluvia to pass off, we resumed the search, but found nothing save this jewel.

K. S. Present the jewel. (*It is done.*)

There can be no doubt as to the identity of the body, as this is the jewel which he wore.

Brother Hiram of Tyre, there can be no longer a doubt that our Grand Master, Hiram Abiff, is slain; or as to the identity of the body, for this is the jewel which was worn by him. Alas! I fear the Master's word is lost, for you will remember that it was agreed between yourself, myself, and our Grand Master, Hiram Abiff, that the secret word of Master Mason should not be given unless we three were present and agreed. One of our number is now no more.

I propose that you assemble the craft in funeral procession, and proceed to the grave of our Grand Master, Hiram Abiff, for the purpose of raising the body and bringing it up to the Temple for a more decent interment.

I also propose that the first sign given on arriving at the grave shall be the grand hailing sign of distress of a Master Mason, and the first word spoken after the body shall have been raised shall be a substitute for that which is lost, unless the wisdom of future generations shall discover and bring to light the true one.

H. OF T. Agreed.

Brother Grand Marshal, assemble the craft.

GR. MAR. Craftsmen, assemble on the North side of the lodge for funeral procession.

(*They are formed, two by two, in procession, and singing the funeral dirge. When assembled at*

the body, the Worshipful Master and brethren stand in a circle about it, King Solomon at the head and Hiram of Tyre at the feet. King Solomon makes sign of distress of Master Mason, and repeats three times the words which belong to it.)

K. S. Brother Hiram of Tyre, endeavor to raise the body of our Grand Master, Hiram Abiff, by the grip of Entered Apprentice.

H. OF T. Most Eminent King Solomon, owing to the high state of putrefaction the body cannot be so raised; the skin slips from the flesh.

K. S. Endeavor to raise the body by the grip of Fellow Craft.

H. OF T. For the reason before assigned the body cannot be so raised; the flesh cleaves from the bone.

K. S. Brother Hiram of Tyre, in our present emergency, what shall we do?

H. OF T. Let us pray.

(*The brethren all kneel around the body on one knee. The Master kneels at the head of the body, and, removing his hat, repeats the following prayer:*)

PRAYER.

Thou, O God, knowest our downsitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man, that is born

of a woman, is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with Thee; Thou hast appointed his bounds that he cannot pass; turn from him that he may rest till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet, O Lord, have compassion on the children of Thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation. Amen.

ALL. So mote it be.

K. S. Brethren, arise. Brother Hiram of Tyre, you will assist me to raise the body of our Grand Master, Hiram Abiff, by the strong grip of Master Mason, or lion's paw.

(*The Master then takes the brother by the real grip of Master Mason, and, assisted by Hiram of Tyre, raises him to an upright position. The Master then gives him the grand Masonic word on the five points of fellowship.*)

The five points of fellowship are: foot to foot; knee to knee; breast to breast; hand to back; and mouth to ear; and are thus explained:

Foot to foot teaches us that we should be ever ready to go on foot, and even barefoot, on a worthy Master Mason's errands, should his necessities require, and we being no better provided.

Knee to knee, that it is our duty ever to remember our brothers in our devotions to Deity.

Breast to breast, that the secrets of a worthy brother Master Mason, when communicated to us as such, should remain as sacred and inviolable in our breast as they were in his own before communication.

Hand to back, that we should be ever ready to stretch forth a hand to support a falling brother, and assist him on all lawful occasions.

Mouth to ear, that we should be ever ready to whisper wise counsels in the ear of an erring brother, and warn him of approaching danger.

Brother (*John Doe*), you will now repair to the East and receive a historical account of this degree.

(*The Master then repairs to his station in the East, and the brother stands, or is seated, as directed.*)

SECOND SECTION.

HISTORICAL ACCOUNT.

My brother, sacred history informs us that it was determined, in the councils of infinite wisdom, that a Temple should be founded at Jerusalem, which should be erected to God and dedicated to His holy name. The high honor and distinguished

privilege of performing this sacred service was denied to David, King of Israel, because (as the Scriptures inform us) he had made great wars and shed blood abundantly. We also learn from the same sacred source that the God of Israel had promised David that out of his loins he would raise up seed to serve him. This divine and memorable promise was afterward fulfilled in the person of Solomon, and in the splendid and unexampled career of his prosperity. After David had been gathered to the land of his fathers and the last honors paid to his memory, Solomon wielded the scepter of Israel, peace reigned within her borders, and the children of Israel looked forward with peculiar satisfaction for the display of that wisdom which was destined to astonish and amaze the world. In the second month of the fourth year of his reign Solomon commenced the erection of this edifice, which, agreeably to divine command, was to be erected to God and dedicated to His holy name, the curious workmanship of which was calculated to excite the wonder and admiration of all succeeding ages. It was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel which was visible over the threshing-floor of Ornan the Jebusite. About this period King Solomon received a congratulatory letter from Hiram, King of Tyre, in which he offered him every assistance in his power, and manifested a strong desire to participate in the

high honors then clustering around the throne of Israel. Thus was the building progressing, with the assistance of Hiram, King of Tyre, and under the immediate direction of our Grand Master, Hiram Abiff, and was well-nigh completed when several of the craft made an attempt to extort from our Grand Master, Hiram Abiff, the secret word of Master Mason, and became his assassins. Thus for a short period was the work impeded in its progress. There were two remarkable events attending the erection of this edifice. From sacred history we learn that there was not heard the sound of axe or hammer, or other metal tools, while it was building. And Josephus informs us that, although a little more than seven years were employed in its erection, it did not rain, except in the night season, while the craft were from labor to refreshment. This we regard as a striking manifestation of the superintending care of divine Providence.

You, my brother, have this evening represented our ancient Grand Master, Hiram Abiff, the widow's son, whose custom it was every day at high twelve, while the craft were from labor to refreshment, to enter the Temple and draw his designs on the Trestle-board, after which he repaired to the unfinished Sanctum Sanctorum, and there offered up his prayers to the ever-living and true God. After performing these pious devotions on the day of his death, he attempted to pass out at the South Gate, where he was accosted by Jubela, who thrice demanded the secret word of Master Mason, and

on his refusal struck him a blow with a twenty-four-inch gauge across the throat; after which he attempted to pass out at the West Gate, where he was accosted by Jubelo, who also thrice demanded of him the secret word of Master Mason, and on his third refusal struck him a blow with a square on the left breast; he then attempted to pass out at the East Gate, where he was accosted by Jubelum, who also thrice demanded the secret word of Master Mason, and on his third refusal struck him a violent blow with a setting maul on the forehead, which felled him lifeless at his feet. The Ruffians then buried the body beneath the rubbish of the Temple, agreeing to meet at low twelve for consultation. They accordingly met and carried the body a Westerly course to the brow of a hill, where they had a grave already prepared, and there buried it, placing a sprig of acacia at the head of the grave to mark the spot, should future occasion require them to find it, and then endeavored to make their escape from the realm. It was also the custom of Solomon, King of Israel, every morning to enter the Temple for the purpose of inspecting the work, and see if it had been completed in all its parts agreeably to the plans which he had received from David his father. On arriving at the Temple on this occasion, he found the craftsmen in confusion, whence he repaired to the Hall of Audience, where he met Hiram, King of Tyre, of whom he inquired the cause, and was informed that there were no designs on the Trestle-board whereby the crafts-

men could pursue their labors, and that our Grand Master, Hiram Abiff, was missing. He then ordered strict search to be made in and about the several apartments of the Temple to see if he could be found. Strict search was accordingly made, but no tidings; he had not been seen since high twelve the day before.

About this time twelve Fellow Crafts appeared before King Solomon, clothed in white gloves and aprons, tokens of innocence, knelt, and confessed that they, with three others, had conspired to extort from our Grand Master, Hiram Abiff, the secret word of Master Mason, or take his life. But, reflecting on the enormity of the crime, they had recanted; they feared, however, the other three had been so base as to carry out their design.

He ordered them to arise and repair to their labor, at the same time informing them that their pardon depended on their future conduct. He then ordered the several rolls of workmen to be called, to see which, if any, were missing. The rolls were accordingly called, and there were three missing, namely, Jubela, Jubelo, and Jubelum, brothers and men of Tyre. He then requested Hiram, King of Tyre, to select from the different bands of workmen these twelve Fellow Crafts, and divide them into parties of three each, and send them East, West, North, and South in search of the absentees. Those who pursued a Westerly course, on arriving at the city of Joppa, fell in with a seafaring man, of whom they inquired if he had seen any strangers

pass that way. He informed them that he had; three the day before, who from their general appearance he supposed to be men of Tyre, and from their strong family likeness brothers, and from their being clothed in white gloves and aprons must have been workmen from the Temple. They were endeavoring to obtain passage to Ethiopia; but upon being informed that King Solomon had issued an edict forbidding any persons leaving the realm without his pass, they, not having that pass, failed to obtain passage, and returned into the country. With this information they returned to King Solomon, who informed them that it was not satisfactory, and ordered them to divide themselves into parties as before and travel as before, with a positive assurance that if they did not succeed in bringing the three Ruffians to justice they would be deemed the murderers of our Grand Master, Hiram Abiff, and suffer accordingly.

They again traveled. When those who pursued a Westerly course arrived at the brow of a hill, one of the companions, being weary, sat down to rest and refresh himself. On attempting to arise, he accidentally caught hold of a sprig of acacia, which so easily gave way as to excite his suspicion. He thereupon hailed his companions, and, while conversing on the singularity of the occurrence, distinctly heard voices issuing from the cliffs of the adjacent rocks, the first of which they recognized as the voice of Jubela exclaiming, the second as the voice of Jubelo, and the third as the voice of Jube-

lum. Thereupon they rushed in, seized, bound, and took them before King Solomon, who, after due confession from each of them, ordered them to be taken without the walls of the city and there severally executed agreeably to the imprecations from their own mouths.

From those exclamations have arisen the penalties of the obligations which you have taken upon yourself, namely, Entered Apprentice, Fellow Craft, and Master Mason. The Ruffians were executed agreeably to his command. He then ordered the Fellow Crafts to divide themselves into parties as before, and travel as before in search of the body of our Grand Master, Hiram Abiff, and if found to make diligent search on and about it for anything whereby it might be clearly identified.

They again traveled, when those who pursued a Westerly course, on arriving at the brow of a hill where their weary companion sat down to rest and refresh himself, discovered the appearance of a newly made grave. On removing the earth found a body, but in so mangled and putrid a condition that they found their hands involuntarily placed in a position to guard their nostrils from the offensive effluvia arising therefrom.

After waiting for the effluvia to pass off, they made diligent search on and about the body, but found nothing save a jewel, which they agreed to remove, go up, and report.

King Solomon, on receiving the jewel, said

there could no longer be any doubt as to the death of our Grand Master, Hiram Abiff, or as to the identity of his body, as that was the jewel which he wore. He feared the Master's word was lost; for it was agreed by Hiram, King of Tyre, himself, and Hiram Abiff, that the secret word of Master Mason should not be given unless they three were together and agreed. One of their number was now no more. He therefore proposed to Hiram, King of Tyre, to assemble the craftsmen, and proceed with them in procession to the grave of our Grand Master, Hiram Abiff, for the purpose of raising the body and bringing it up to the Temple for a more decent burial. He also proposed that the first sign given on arrival at the grave, and the first word spoken after the body should have been raised, should be each respectively the grand hailing sign of Master Mason, and the word a substitute for that which was lost, unless the wisdom of future generations should discover and bring to light the true word.

King Solomon, on arriving at the grave and beholding the putrid and mangled condition of the body, raised his hands to heaven in this manner, and exclaimed as has been heretofore described to you; and this, my brother, is the grand hailing sign of distress of a Master Mason, and alludes to a particular line in your obligation, wherein you swore that you would not give the grand hailing sign of distress of Master Mason except for the benefit of the craftsmen while at work or for the

instruction of a brother, unless you were in real distress; and should you see that sign given by another, or hear the words accompanying the same, you would hasten to the relief of the person so giving it. Should it be in a place that the sign could not be seen, the words are to be substituted, which are: "O Lord, . . ." These words repeated three times will answer the same purpose as the sign. On seeing that sign given, or hearing the word accompanying the same, you will hasten to the relief of the one so giving it, for you may rest assured they come from one who has traveled the same road and received the same light as you have.

Thus were the remains of our lamented Grand Master, Hiram Abiff, raised from their humble resting-place, were conveyed to the Temple, thence to the place of burial, which was as near the unfinished Sanctum Sanctorum as the Hebrew sacred law would allow, and over his remains was erected a monument of the finest Parian marble, on which were delineated a broken column and a weeping virgin; in her right hand a sprig of acacia, in her left an urn; before her an open book, and Time behind her, with his hands unfolding and counting the ringlets of her hair. The broken column denotes that one of the principal supports of Masonry has fallen; the weeping virgin, the untimely death of our Grand Master, Hiram Abiff; the sprig of acacia in her hand, that which led to the timely discovery of his grave; the urn in her left, that his ashes are safely deposited; the open

book before her, that his memory is on perpetual record among Masons; and Time behind, with his hands unfolding and counting the ringlets of her hair, denotes that, although our Grand Master, Hiram Abiff, is slain, and the Master's word is lost, yet time, patience, and perseverance, which accomplish all things, may yet discover and bring to light the true word.

THIRD SECTION.

The three pillars here represented were explained to you in a preceding degree as representing Wisdom, Strength, and Beauty; here they represent our three Grand Masters. The pillar of Wisdom is Solomon, King of Israel, by whose wisdom the Temple was founded, that superb model of excellence which has so honored and exalted his name; the pillar of Strength, Hiram, King of Tyre, who strengthened King Solomon in his great and important undertaking; and the pillar of Beauty, Hiram Abiff, the widow's son, of the tribe of Naphtali, by whose skilful workmanship the Temple was so beautified and adorned. The first figure represents the ground floor of King Solomon's Temple, where Entered Apprentices had their meetings; seven constituting a lodge, two Masters and five Entered Apprentices.

The second figure represents the Middle Chamber of King Solomon's Temple, where Fellow Crafts held their meetings; five constituting a lodge, two Masters and three Fellow Crafts.

The third figure represents the unfinished Sanctum Sanctorum of King Solomon's Temple, where Master Masons held their meetings; three constituting a lodge.

This lodge was supported by fourteen hundred and fifty-three columns and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble. There were employed in its building (erection) three Grand Masters, three thousand three hundred Masters, or Overseers of the work, eighty thousand Fellow Crafts, and seventy thousand Entered Apprentices, or bearers of burdens. All these were classed and arranged in such a manner by the wisdom of Solomon that neither envy decried nor confusion was suffered to interrupt or disturb the peace and good-fellowship which prevailed among the workmen.

THE THREE STEPS,

usually delineated upon the Master's Carpet, are emblematical of the three principal stages of human life, viz., Youth, Manhood, and Age. In Youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in Manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves; that so, in Age, as Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.

THE POT OF INCENSE

is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence for the manifold blessings and comforts which we enjoy.

THE BEEHIVE

is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow-creatures around us are in want, especially when it is in our power to relieve them without inconvenience to ourselves.

When we take a survey of nature, we view man in his infancy more helpless and indigent than the brute creation; he lies languishing for days, months, and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the great Creator of heaven and earth to have made man independent of all other beings; but as dependence is one of the strongest bonds of society, mankind were made

dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding may be deemed a drone in the hive of nature, a useless member of society, and unworthy of our protection as Masons.

THE BOOK OF CONSTITUTIONS GUARDED BY THE TYLER'S SWORD

reminds us that we should be ever watchful and guarded in our thoughts, words, and actions, particularly when before the enemies of Masonry, bearing in remembrance those truly Masonic virtues, silence and circumspection.

THE SWORD POINTING TO A NAKED HEART

demonstrates that justice will sooner or later overtake us; and although our thoughts, words, and actions may be hidden from the eyes of man, yet that

ALL-SEEING EYE

which the Sun, Moon, and Stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and rewards us according to our merits.

THE ANCHOR AND THE ARK

are emblems of a well-grounded hope and a well-spent life. They are emblematical of that divine Ark which safely wafts us over this tempestuous sea of troubles, and that Anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling and the weary shall find rest.

THE FORTY-SEVENTH PROBLEM OF EUCLID

This was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of priesthood and raised to the sublime degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in geometry or Masonry. On this subject he drew out many problems and theorems; and among the most distinguished he erected this, which, in the joy of his heart, he called *Eureka,* in the Grecian language signifying, "I have found it;" and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

THE HOUR-GLASS

is an emblem of human life. Behold how swiftly the sands run, and how rapidly our lives are drawing to a close! We cannot without astonishment

behold the little particles which are contained in this machine; how they pass away almost imperceptibly! and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! To-day he puts forth the tender leaves of hope; to-morrow, blossoms, and bears his blushing honors thick upon him; the next day comes a frost, which nips the shoot; and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

THE SCYTHE

is an emblem of time, which cuts the brittle thread of life and launches us into eternity. Behold what havoc the Scythe of Time makes among the human race! If by chance we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive at the years of manhood, yet, withal, we must soon be cut down by the all-devouring Scythe of Time, and be gathered into the land where our fathers have gone before us.

I will now call your attention to the third and last class of emblems, which are an ancient portion of the degree you have received, and I trust you will ever retain as such. They are the SETTING MAUL, SPADE, COFFIN, and SPRIG OF ACACIA.

The Setting Maul is emblematical of that with which our Grand Master, Hiram Abiff, was slain.

The Spade, of that which opened his grave.

reminding us that ere long a similar instrument may open ours.

The Coffin, of that which incased his remains.

These, my brother, are striking emblems, and to a reflecting mind afford subjects for serious contemplation; but when we reflect on the Sprig of Acacia found blooming at the head of the grave, we are reminded that we have an immortal part within us which will survive the grave, and when we will never, never, never die.

LECTURE.

FIRST SECTION.

W. M. Brother Senior Deacon, are you a Master Mason?

S. D. I am.

W. M. What induced you to become a Master Mason?

S. D. That I might obtain the Master's word, travel in foreign countries, work and receive Master's wages, and be thereby better enabled to support myself and family, and contribute to the relief of distressed worthy Master Masons, their widows and orphans.

W. M. What makes you a Master Mason?

S. D. My obligation.

W. M. Where were you made a Master Mason?

S. D. Within the Body of a just and duly constituted lodge of Master Masons, assembled in a place representing the unfurnished Sanctum Sanctorums of King Solomon's Temple furnished with a Holy Bible, Square and Compasses together with a charter of dispensation from some Grand Body of Competent jurisdiction empowering it to work.

W. M. How may I know you to be a Master Mason?

S. D. By certain Signs and tokens.

W. M. What are signs?

S. D. Right angles; horizontals and perpendiculars.

W. M. Advance a sign. (S. D. & Cand. Give Due Guard Sign).

W. M. Has that an allusion?

S. D. It has to the position of my hands while taking the obligation.

W. M. Have you a further sign?

S. D. I have (Gives Sign).

W. M. Has that an allusion?

S. D. It has to the penalty of that obligation.

W. M. What are tokens?

S. D. Certain friendly or brotherly grips whereby one Mason may know another in the dark as in the light.

W. M. Advance and give me a token. (S. D. Gives Pass Grip).

W. M. What is that?

S. D. The Pass grip of Master Mason.

W. M. Has it a name?

S. D. It has.

W. M. Will you give it to me?

S. D. I did not so receive it, neither will I so impart it.

W. M. How will you dispose of it?

S. D. Letter or syllable it.

W. M. Syllable it and begin.

S. D. You Begin.

W. M. Begin You (Signs and Pass Words Given). Will you be off or from?

S. D. From.

W. M. From what and to what?

S. D. From the pass grip of Master Mason to the real grip of the same. (Pass Given).

W. M. What is that?

S. D. The Real Grip of Master Mason.

W. M. Has it a name?

S. D. It has.

W. M. Will you give it to me?

S. D. Put yourself in a proper position to receive it and I will.

W. M. What is that proper position?

S. D. On the five points of fellowship.

W. M. What are the five points of fellowship?

S. D. Foot to Foot, Knee to Knee, Breast to Breast, Hand to Back and Mouth to Ear. (Word given on five points of fellowship).

W. M. Where were you prepared to be made a Master Mason?

S. D. In a room adjoining the body of a just and duly constituted lodge of Master Masons.

W. M. How were you prepared?

S. D. By being divested of all metallic substances, neither naked nor clothed, barefoot nor shod, both knees and breasts bare, hoodwinked, and a cable-tow three times around my body, clothed as a Fellow Craft, in which condition I was conducted to a door of the lodge, and caused to give three distinct knocks, which were answered by three from within.

W. M. Why was a cable-tow three times around your body?

S. D. To teach me that my duties and obligations become more and more extensive as I advance in Masonry.

W. M. To what do the three knocks allude?

S. D. To the third degree of Masonry, upon which I was then entering.

W. M. What was said to you from within?

S. D. Who comes here?

W. M. Your answer?

S. D. Brother (*John Doe*), who has been duly initiated an Entered Apprentice, passed to the degree of Fellow Craft, and now wishes further light in Masonry by being raised to the sublime degree of Master Mason.

W. M. What were you then asked?

S. D. If this was an act of my own free will and accord, if I was worthy and well qualified, duly and truly prepared, and if I had made suit-

able proficiency in the preceding degree; all of which being answered in the affirmative, I was asked by what further right or benefit I expected to obtain this important privilege.

W. M. Your answer?

S. D. By benefit of the password.

W. M. Had you the password?

S. D. I had not; my conductor gave it for me.

W. M. What were you then told?

S. D. That, since I was in possession of all these necessary qualifications, I should wait without until the Worshipful Master could be informed of my request and his answer returned.

W. M. What was his answer when returned?

S. D. Let him enter this Worshipful lodge of Master Masons, and be received in due and ancient form.

W. M. How were you received?

S. D. On the extreme points of the Compasses extending from my naked right to my naked left breasts, the moral of which was to teach me that, as within the breasts are contained the most vital parts of man, so between the extreme points of the Compasses are contained the most valuable tenets of Masonry, which are friendship, morality, and brotherly love.

W. M. How were you then disposed of?

S. D. Conducted three times regularly around the lodge, and to the Junior Warden in the South, where the same questions were asked and answers returned as at the door.

W. M. How did the Junior Warden dispose of you?

S. D. Directed me to be conducted to the Senior Warden in the West, where the same questions were asked and answers returned as before.

W. M. How did the Senior Warden dispose of you?

S. D. Directed me to be conducted to the Worshipful Master in the East, where the same questions were asked and answers returned as before; who also demanded of me whence I came and whither I was traveling.

W. M. Your answer?

S. D. From the West, traveling East.

W. M. Why did you leave the West and travel East?

S. D. In search of further light in Masonry.

W. M. How were you then disposed of?

S. D. Ordered me to be reconducted to the Senior Warden in the West, who taught me how to approach the East in due and ancient form.

W. M. What is that due and ancient form?

S. D. Advancing on the left foot, bringing the heel of the right to the heel of the left, thereby forming the angle of a square; body erect, facing the East.

W. M. What did the Master then do with you?

S. D. Made me a Master Mason.

W. M. How?

S. D. In due form.

W. M. What is that due form?

S. D. Kneeling on both my naked knees, both hands resting on the Holy Bible, Square, and Compasses, in which due form I took the solemn obligation of a Master Mason.

W. M. Have you that obligation?

S. D. I have.

W. M. Repeat it.

(*S. D. repeats it. See pages* 122-125.)

W. M. After the obligation, what were you asked?

S. D. What I most desired.

W. M. Your answer?

S. D. Further light in Masonry.

W. M. Did you receive it?

S. D. I did, by order of the Worshipful Master.

W. M. On being brought to light, what did you behold?

S. D. The three great lights of Masonry, as in the preceding degree, but with this difference: both points of the Compasses were above the Square, which was to teach me that I had received and was entitled to receive all the light in Masonry that could be conferred upon or communicated to me in a Master's lodge.

W. M. What did you next behold?

S. D. The Worshipful Master approaching me from the East upon the step, under the due guard and sign of Master Mason, who presented me his right hand in token of a continuance of friendship and brotherly love, and proceeded to invest me with the pass grip and password of Master Mason,

and ordered me to arise, salute the Junior and Senior Wardens, and satisfy them that I was in possession of the step, due guard, pass grip, and password of Master Mason.

W. M. How were you then disposed of?

S. D. I was ordered to be reconducted to the Senior Warden in the West, who taught me how to wear my apron as a Master Mason.

W. M. How should a Master Mason wear his apron?

S. D. With the flap and apron down.

W. M. With what were you then presented?

S. D. The working tools of Master Mason which are all the tools of Freemasonry, especially the trowel, an instrument used by operative Masons to spread the cement which unites the several parts of the building into one common mass, but we as Free and Accepted Masons are taught

(*To finish see top of Page* 130) agree.

W. M. How were you then disposed of?

S. D. Reconducted to the place whence I came, invested with that of which I had been divested, and returned to the lodge for further instruction.

SECOND SECTION.

W. M. On your return to the lodge, what were you informed?

S. D. That in my further progress in this degree it would be necessary for me to represent our ancient Grand Master, Hiram Abiff, the widow's son, whose custom it was every day at high twelve

to enter the Temple and draw his designs on the Trestle-board for the craftsmen to pursue their labors, after which to repair to the unfinished Sanctum Sanctorum and there offer up his prayers to the ever-living God.

W. M. This being concluded, what followed?

S. D. I attempted to pass out at the South Gate, where I was met by a Ruffian, who thrice demanded of me the secret word of Master Mason, and upon my thrice refusing struck me across the throat with a twenty-four-inch gauge. I then attempted to make my escape at the West Gate, where I was accosted by a second Ruffian, who also thrice demanded of me the secret word of Master Mason, and upon my third refusal struck me upon the breast. I then endeavored to escape by the East Gate, where I was accosted by a third Ruffian, who also thrice demanded of me the secret word of Master Mason, and upon my thrice refusing struck me a blow upon the forehead which felled me lifeless at his feet.

W. M. What disposition was made of the body?

S. D. It was buried in the rubbish.

W. M. How long did it there remain?

S. D. Until low twelve, when the Ruffians assembled and carried it a Westerly course to the brow of a hill, and there buried it; at the head of the grave planting a sprig of acacia to mark the spot, should future occasion require them to find it; and then endeavored to make their escape from the realm.

W. M. In what manner was his absence discovered?

S. D. It was the usual custom of King Solomon every morning to repair to the Temple for the purpose of inspecting the work, to see if it had been completed in all its parts agreeably to the plans which he had received from David his father. On arriving at the Temple on this occasion, he found the Fellow Crafts in confusion, and on inquiring the cause thereof was informed that there were no designs on the Trestle-board whereby the craft could pursue their labor, and that our Grand Master, Hiram Abiff, was missing.

W. M. What followed this information?

S. D. King Solomon ordered strict search to be made in and about the several apartments of the Temple to see if he could be found.

W. M. What success attended the search?

S. D. No tidings could be obtained of him since high twelve of the day before.

W. M. What followed this information?

S. D. Twelve Fellow Crafts appeared before King Solomon, clothed in white gloves and aprons, and confessed that they, with three others, had entered into a conspiracy to extract from our Grand Master, Hiram Abiff, the secret word of Master Mason, or take his life. But, reflecting on the enormity of this crime, they had recanted; they feared, however, that the three others had been so base as to have carried their murderous design into execution.

W. M. What disposition was made of them?

S. D. King Solomon ordered them to repair to their labors, and also ordered the rolls of workmen to be called, to see who, if any, were missing.

W. M. Were any of the craftsmen missing?

S. D. There were three, Jubela, Jubelo, and Jubelum, brothers and men of Tyre.

W. M. Were they ever found?

S. D. They were.

W. M. How?

S. D. King Solomon ordered the twelve Fellow Crafts who appeared before him and confessed to be selected from the bands of the workmen, divided into parties of three each, and sent them East, West, North, and South in search of them.

W. M. What success after the search?

S. D. The three who traveled a Westerly course, upon arriving at the city of Joppa, fell in with a seafaring man, of whom they inquired if he had seen any strangers pass that way. He replied that he had; three the day before, who from their general appearance he supposed to be men of Tyre; from their strong family resemblance, brothers; and from their being clothed in white gloves and aprons must have been workmen from the Temple. They were endeavoring to obtain a passage to Ethiopia; but upon being informed that King Solomon had issued an edict forbidding any to leave the realm without his pass, and they not having that pass, failed to obtain passage, and returned to the interior.

W. M. What followed?

S. D. The first craftsman said, "These, no doubt, are the three Ruffians; let us go up and report;" and the others agreed. On arriving before King Solomon they reported as I have said, and the King, having no doubt that they were the Ruffians, said, "But this is not satisfactory," and ordered a further search, and the twelve to divide as before, saying if they did not bring the Ruffians to justice they themselves would be deemed the murderers of Grand Master Hiram Abiff, and suffer accordingly.

W. M. What success attended their search?

S. D. They again pursued a Westerly course, and one, being weary, sat on the brow of a hill to rest and refresh himself, and on attempting to rise caught hold of a sprig of acacia, which gave way easily and excited his suspicion. He thereupon hailed his companions, and while conversing upon the singularity of the circumstance distinctly heard voices issuing from the clefts of the adjacent rocks. The first voice recognized was that of Jubela exclaiming, "Oh that my throat had been cut across, my tongue torn out and buried in the sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours, ere I had been accessory to the murder of our Grand Master, Hiram Abiff!" The second was recognized as the voice of Jubelo exclaiming, "O that my left breast had been torn open, my heart and lungs taken thence to the Valley of

Jehoshaphat, and there left a prey to the vultures of the air, ere I had been accessory to the murder of our Grand Master, Hiram Abiff!" The third was recognized as the voice of Jubelum exclaiming, "Oh that my body had been severed in twain, my bowels taken thence and burned to ashes, the ashes thereof scattered to the four winds of heaven, that there might remain neither track, trace, nor remembrance among men or Masons of so vile and perjured a wretch as I, who have slain our Grand Master, Hiram Abiff!" They thereupon rushed in, seized, bound, and took them before King Solomon.

W. M. What disposition did King Solomon make of them?

S. D. He ordered them to be taken without the gates of the city and executed according to the imprecations of their own mouths.

W. M. After the execution, what followed?

S. D. King Solomon ordered the twelve Fellow Crafts to again divide themselves into parties and travel as before in search of the body of our Grand Master, Hiram Abiff, and if found to make diligent search on and about it for anything by which it could be clearly identified.

W. M. Was his body ever found?

S. D. It was.

W. M. Where?

S. D. On the brow of the hill where the weary brother sat down to rest and refresh himself.

W. M. What disposition was finally made of the body of our Grand Master, Hiram Abiff?

S. D. It was raised by King Solomon in due Masonic form.

W. M. What is that due form?

S. D. On the five points of fellowship.

W. M. What are they?

S. D. Foot to foot, knee to knee, breast to breast, hand to back, mouth to ear.

W. M. How explained?

S. D. Foot to foot teaches us that we should be ever ready to go on foot, and even barefoot, on a Master Mason's errand, should his necessities require it, and we be no better provided; knee to knee, that it is our duty ever to remember our brothers in our devotions to Deity; breast to breast, that the secrets of a worthy brother Master Mason, when communicated as such, should remain as sacred and inviolable in our breast as they were in his own before communication; hand to back, that we should be ever ready to stretch forth a hand to support a falling brother, and assist him on all lawful occasions; mouth to ear, that we should be ever ready to whisper wise counsels in the ear of an erring brother, and warn him of approaching danger.

W. M. Have you a further sign in this stage?

S. D. I have.

W. M. What is it?

S. D. The grand hailing sign of Master Mason.

W. M. Give it (for the benefit of the brethren). Where was it instituted?

S. D. At the grave of our Grand Master, Hiram Abiff, previous to the raising of his body.

W. M. After the body was raised where was it finally deposited?

S. D. As near the Sanctum Sanctorum as the Hebrew law would allow, and over his remains was erected a monmument of the finest Parian marble, on which was delineated a broken column and a weeping virgin; in her right hand a sprig of acacia, in her left an urn; before her an open book, and a figure of Time standing behind her, with his hands unfolding and counting the ringlets of her hair.

CHARGE.

BROTHER: Your zeal for our institution, the progress you have made in our mysteries, and your steady conformity to our useful regulations have pointed you out as a proper object for this peculiar mark of our favor.

You are now bound by duty, honor, and gratitude to be faithful to your trust; to support the dignity of your character on all occasions; and to enforce, by precept and example, obedience to the tenets of the order. Exemplary conduct on your part will convince the world that merit is the just title to our privileges, and that on you our favors have not been undeservedly bestowed.

In the character of a Master Mason you are

authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve unsullied the reputation of the fraternity must be your constant care; and for this purpose it is your province to recommend to your inferiors obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate, and by the regularity of your own behavior afford the best example for the conduct of others less well informed.

Finally, my brother, congratulating you most sincerely, let me enjoin upon you that your honor and reputation are concerned in supporting with dignity the respectable character you now bear. Let no motive make you swerve from your duties, violate your vows, or betray your trust; but be true and faithful, and imitate the example of the celebrated artist whom you have this evening represented, and thus render yourself worthy of the honor we have conferred, and merit the trust that we have reposed in you.

Brother (*Doe*), you will now take your station in this lodge a Master Mason, after stepping to the Secretary's desk and signing your name to the Constitution and By-laws, which will then make you a member of this lodge.

SYMBOLISM.

There is not an observance in Freemasonry which has not a deep significance; seek diligently and you will find the illustrations of its symbolic teachings almost infinite. The ancient landmarks as presented to your view in the ceremonies of each degree, even with the fullest exposition of their lawfully accepted meaning, can but be the barest skeleton, the dry bones of the varied shapes of strength and beauty which each succeeding age has framed in accordance with its own peculiar cast of thought, and which imagination can awaken into countless forms of graceful life. I trust you will earnestly search for a deeper meaning beneath the instruction already given. Thus you will realize how the founders of the various ancient mysteries, amidst universal idolatry, by adopting the unity of the system even in the infinity of its elements, prepared their minds to receive the revelations of its divine Author; how, in receiving the beneficent adaptation of all its parts to the wants of every creature, finding in external nature a visible emblem of every great moral truth and a type of each mysterious emotion of the soul, the conclusion broke upon them irresistibly that the Author of this harmonious creation must be infinitely good and just and wise, and that He is the only God. It will not, therefore, be amiss to direct your attention to a single example, not as an anciently received explanation of the object of

the degree, but as one among the mass of illustrations which our symbols will suggest. Your representation of our Grand Master, Hiram Abiff, is a type of the upright man in his progress through life. Endowed, like the widow's son, to carry out the designs of the Great Architect of the Universe, he enters at the South Gate upon the sunny period of youth. Here he meets with allurements which, like the Ruffians, would turn him from the path of duty; but, deaf to the siren tones, sustained by the unerring dictates of the monitor within, he moves on to the West Gate, or middle period of life. Here he is again assailed by misfortune, disease, and trials, tempting him to betray his trust; but, with integrity too deeply rooted to be shaken by the vicissitudes of fate, he treads the way of life unfalteringly, and arrives in age at the East Gate, that opening through which he looks out upon a brighter and a better world. Here he meets with the inexorable enemy to whom all must yield. At the fatal blow of Death he sinks to the dust, and is buried in the rubbish of his earthly nature, but not forever; for by the sprig of acacia we are reminded that there is a spiritual part within us which will survive the grave, and which will never, never, never die; and as the remains of our lamented Grand Master were raised from their humble resting-place, and conveyed as near to the Sanctum Sanctorum as the Hebrew laws would allow, so may we, when called from our graves by the all-powerful voice of the Su-

preme Grand Master of the Universe, be conducted to the Holy of Holies, there to rest secure in the protecting love of our heavenly Father through the boundless ages of a never-ending happiness.

CLOSING ON THE THIRD DEGREE

This is conducted in the same manner as given in pages 61-67.

OFFICERS' INSTALLATION

The Grand Master or his proxy installs officers of new lodges; in existing lodges the retiring Worshipful Master has the prerogative but the installation may be done by his proxy.

The installing officer should be addressed by his title of Worshipful and his assistant as Brother Marshal. A Master or Past Master should not be addressed as Most Worshipful or Right Worshipful unless he have such title.

Every officer should be installed with the complete ceremony.

At the discretion of the installing officer the following order may be inverted, when the ceremony will begin with the installation of the Tyler.

The Worshipful Master elect is conducted to the altar by the Marshal, who says:

Marshal.—Worshipful Master, I present for installation Brother ————, who has been elected Worshipful Master of this lodge for the ensuing year.

Installing Officer.—Brother Marshal, have you carefully examined the brother, and do you find him qualified to discharge the duties of the office to which he has been elected?

Marshal.—Worshipful Master, I have carefully examined and so found him.

Installing Officer.—My brother, previous to your investiture, it is necessary that you should signify your assent to those ancient Charges and Regulations which point out the duty of a Master of a Lodge.

I. You agree to be a good man and true, and strictly to obey the moral law?

II. You agree to be a peaceful citizen, and cheerfully to conform to the laws of the country in which you reside?

III. You promise not to be concerned in the plots and conspiracies against the government, but patiently to submit to the law and the constituted authorities?

IV. You agree to pay a proper respect to the civil magistrates, to work diligently, live creditably, and act honorably by all men?

V. You agree to hold in veneration the original rules and patrons of Masonry, and their regular successors, supreme and subordinate, according to their stations, and submit to the awards and resolutions of your brethren, in Lodge convened, in every case consistent with the Constitution of the Fraternity?

VI. You agree to avoid private piques and quarrels and to guard against intemperance and excess?

VII. You agree to be cautious in carriage and behavior, courteous to your brethren, and faithful to your Lodge?

VIII. You promise to respect genuine brethren, and discountenance imposters and all dissenters from the original plan of Masonry?

IX. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the art?

X. You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed, and strictly to conform to every edict of the Grand Lodge that is not subversive of the principles and groundwork of Masonry?

XI. You admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry?

XII. You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice, and to pay a proper attention to all the duties of Masonry, on convenient occasions?

XIII. You admit that no new Lodge shall be formed without permission of the Grand Lodge; and that no countenance be given to any irregular Lodge, or to any person clandestinely made therein, being contrary to the ancient usages of the Fraternity?

XIV. You admit that no person can be made a Mason in, or admitted a member of any regular Lodge without previous notice and due inquiry into his character?

XV. You agree that no visitors shall be received into your Lodge without due examination, and producing proper vouchers of their having been initiated in a regular Lodge?

These are the regulations of Free and Accepted Masons. Do you submit to these Charges and promise to support these Regulations as Masters have done in all ages before you?

The Master answers "I do."

Installing Officer.—My brother, in consequence of your conformity to the Charges and Regulations of the Order, you are now to be installed Master of this Lodge, in full confidence of your care, skill and capacity to govern the same.

Then the Master is regularly invested with the jewel of his office, and the furniture and implements of the Lodge are put in his charge. The different implements of his profession are symbolical of his conduct in life and should be carefully explained upon this occasion:—

Installing Officer.—The *Holy Writings,* that great light in Masonry, will guide you to all truth, will direct your path to the temple of happiness, and point out to you the whole duty of man.

The *Square* teaches us to regulate our actions by rule and line, and to harmonize our conduct by the principles of morality and virtue.

The *Compasses* teach us to limit our desires in every station, that, rising to eminence by merit, we may live respected and die regretted.

The *Rule* directs that we should punctually observe our duty, press forward in the path of virtue, and, inclining neither to the right nor to the left, in all our actions have eternity in view.

The *Line* teaches us the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps in the path which leads to immortality.

The *Book of Constitutions* you are to search at all times. Cause it to be read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.

You now receive in charge the *Charter*, by the authority of which this Lodge is held. You are carefully to preserve the same, and duly transmit it to your successor in office.

You will also receive in charge the *By-Laws* of your Lodge, which you are to see carefully and punctually executed.

The new Master is then placed to the right of the Installing Officer until the other officers have been installed.

The Marshal then severally presents the other officers to the Installing Officer, who delivers his appropriate charge to each.

SENIOR WARDEN

Installing Officer.—Brother ————, you have been elected Senior Warden of this Lodge. Do you solemnly promise that you will serve the Lodge as Senior Warden for the ensuing year, and perform all the duties appertaining to that office, to the best of your ability? (*Senior Warden-elect consents*) You will now be invested with the jewel of your office.

The *Level* teaches that we are descended from the same stock, partake of the same nature and share the same hope, "that we are all children of one common father, heirs of the same infirmities, and exposed to the same vicissitudes." It also reminds us that although distinctions among men are necessary to preserve subordination, no eminence of stations should make us forget that we are brethren, and that in the Lodge and our Masonic associations we are on a level. The *level* teaches us that a time will come when all distinctions but that of goodness will cease, and death, the leveler of all human greatness will reduce us to the same state.

Your regular attendance on the stated and other meetings of the Lodge is necessary. In the absence of the Master, you are to govern the Lodge, and in his presence assist him in the government of it. Hence you will perceive the necessity of preparing yourself for the important duties which may devolve upon you. LOOK WELL TO THE WEST.

The Marshal conducts him to his proper station.

JUNIOR WARDEN

Installing Officer.—Brother ————, you have been elected Junior Warden of this Lodge. Do you solemnly promise that you will serve the Lodge as Junior Warden for the ensuing year, and perform all the duties appertaining to that office to the best of your ability? (*Junior Warden-elect consents*) You will now be invested with the jewel of your office.

The *Plumb* admonishes us to walk uprightly in our several stations, to do unto others as we would have others do unto us, to observe the just medium between intemperance and pleasure, and make our conduct conform to the line of our duty.

In the absence of the Master and Senior Warden, upon you devolves the government of the Lodge, but to you is especially committed the superintendence of the Craft during the hours of refreshment. It is therefore necessary that you be temperate and discreet in the indulgence of your own inclinations, and carefully observe that none of the Craft converts the purpose of refreshment into intemperance or excess. LOOK WELL TO THE SOUTH.

The Marshal conducts him to his proper Station.

TREASURER

Installing Officer.—Brother ————————, you have been elected Treasurer of this Lodge, and will now be invested with the badge of your office.

It is your duty to keep a faithful account of all money received for the use of the Lodge, and pay it out upon the order of the Worshipful Master, with the consent of the Lodge. Your own honor, and the confidence the brethren repose in you will inspire you to that faithfulness in the discharge of the duties of your office which its important nature demands.

The Marshal conducts him to his proper place.

SECRETARY

Installing Officer.—Brother ————————, you have been elected Secretary of this Lodge, and will now be invested with the badge of your office.

It is your duty to keep a correct record of the proceedings of the Lodge, to receive all money and pay it into the hands of the Treasurer, and to issue summonses at the Master's direction. Your love for the Craft and attachment to the Lodge will induce you cheerfully to discharge the duties of your office. In so doing, you will merit the esteem of your brethren.

The Marshal conducts him to his proper place.

CHAPLAIN

Installing Officer.—Brother ————————, you have been appointed Chaplain of this Lodge, and will now be invested with the badge of your office.

It is your duty to perform those solemn services which we should constantly render to our infinite Creator, and which, when offered by one whose profession is "to point to heaven and lead the way" may, by refining our souls, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, with whom our happiness will be endless and perfect.

The Marshal conducts him to his proper place.

SENIOR AND JUNIOR DEACONS

Installing Officer.—My Brothers, you have been appointed Deacons of this Lodge, and will now be invested with the badge of your office.

It is your duty to attend on the Master and Wardens, to act as their proxies in the active duties of the Lodge, such as the reception of candidates, and the introduction and accommodation of visitors. These duties I entrust to your care, confident of your vigilance and attention.

The Marshal conducts them to their proper places.

MASTERS OF CEREMONY

Installing Officer.—My Brothers, you have been appointed Masters of Ceremony of this Lodge, and will now be invested with the badge of your office.

You, as proxies for the Senior Deacon, are to see that candidates for the several degrees are duly and truly prepared. In the Preparation Room you are to permit no levity, but are expected to conduct your work therein so as to leave an impression on the minds of those seeking Masonic "Light," that our institution is dignified and refined, and that its ceremonies have in reality symbolic meaning.

The Marshal conducts them to their proper places.

STEWARDS

Installing Officer.—My Brothers, you have been appointed Stewards of this Lodge, and will now be invested with the badge of your office.

You are to assist the Senior Deacon and Masters of Ceremony when requested, in conducting candidates, and to provide for the Craft while at refreshment, that the harmony and decorum thereof shall not be disturbed, and that when labor shall be resumed, the Worshipful Master may have honor, and the Craft pleasure and profit therefrom.

The Marshal conducts them to their proper places.

MARSHAL

Installing Officer.—My Brother, you have been appointed Marshal of this Lodge, and will now be invested with the badge of your office.

It is your duty to have charge of and conduct the processions of the Lodge, and to assist the Senior Deacon whenever that officer may require your services. On all such occasions the good order that may be displayed mainly depends upon your zeal, knowledge and discretion.

The Marshal conducts him to his proper place.

ORGANIST

Installing Officer.—My Brother, you have been appointed Organist of this Lodge for the ensuing year and will now be invested with the badge of your office.

Your duty will be to preside at the organ and provide appropriate music for every communication. It is therefore necessary that you be punctual in your attendance, and that you cooperate cordially with the Master, so that the ritual may be most attractively rendered, and those present have added pleasure and profit from your work.

The Marshal conducts him to his proper place.

TYLER

Installing Officer.—My Brother, you have been appointed Tyler of this Lodge and will now be invested with the implements of your office.

The *Sword* is in your hands to enable you to guard against the approach of cowans and eavesdroppers, and to suffer none to pass, or repass, except such as are duly qualified. Your regular and punctual attendance will afford the best proof of your zeal for the institution.

The Marshal conducts him to his proper place.

The Installing officer now hands the gavel to the Worshipful Master, and resigns the chair to him. He calls up the Lodge. The Chaplain offers the following or other suitable prayer.

PRAYER

Almighty and Eternal God, vouchsafe Thine aid to these solemn rites, and grant that the brother who is now numbered among the rulers of the Craft may be endowed with wisdom to comprehend, judgment to define, and firmness to enforce obedience to Thy law. Sanctify him with Thy grace. Strengthen him with Thy power, and enrich his mind with genuine knowledge, that he may be enabled to enlighten the brethren, and consecrate our meetings to the honor and glory of Thy most holy name. Amen.

All respond.—So mote it be.

Installing Officer.—Worshipful Master, behold your brethren! Brethren, behold your Master!

The Installing Officer then leads in the ceremony of the Grand Honors given the Worshipful Master by the Lodge. A procession is formed, the brethren passing round the Lodge, signifying their respect and obedience by the usual distinctive marks in the different degrees; during which the following or other appropriate installation ode may be sung

"Support to the Master that rules by the Square,
Let sons of the Light to the East now repair;
With hearts for his aid, united and free,
Obedient we labor and kindly agree.

"Support to the Warden, installed in the West,
Who works by the Level where sorrows may rest;
With hearts for his aid, united and free,
Obedient we labor and kindly agree.

"Support to the Warden, by Plumb still upright,
Whose sun in the South never hides its fair light;
With hearts for his aid, united and free,
Obedient we labor and kindly agree."

Brethren are now seated. An address may be delivered by the Installing Officer or he may read the following charges in his discretion.

Installing Officer.—Worshipful Master, having been chosen to preside over this Lodge, you cannot be insensible to the obligations which devolve

upon you. The honor, reputation, and usefulness of your Lodge will materially depend upon the skill and ability with which you manage its concerns. As Master of this Lodge, it will be your especial duty to attend to the administration of its ceremonies, preserve the ancient landmarks of the Order now committed to your care, and permit no innovation in the principles or rites of the Order.

Upon all suitable occasions remind the brethren that Masonry is founded upon the great moral principles set forth in the sacred volume, which we receive as the rule and guide for our faith and practice. Exhort them to govern themselves by these principles, as well with the world at large as with each other. Teach them to reverence the three great lights, comprehending the Holy Bible, the perfect square, the extended compasses, the beautiful symbolism of which is familiar to you, and the explanations of which include some of the most important duties inculcated in our fraternity.

The leading objects of our fraternity are to promote sound morality, to keep men honest and upright, true to their God, and faithful to their country, and to unite them by strong bonds of charity, friendship and brotherly love. Great care, therefore, should be taken in the admission of members, lest by the introduction of bad materials the fraternity might be corrupted. It should be constantly borne in mind that the respectability

and usefulness of a Lodge depend not on the number, but on the character of its members.

It is better that no workman be added to the roll than that even one unworthy foot be permitted to cross the threshold of the Lodge. The uninitiated judge Masonry by the conduct of its individual members. You should be as careful of the reputation of your Lodge as of that of your family; and as you would admit none of bad character to your family, so should you carefully exclude such from your Lodge.

Brothers Senior and Junior Warden, to you are committed the pillars of strength and beauty. It is your duty, therefore, to set before the brethren the Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy, symbols of the moral lessons of our fraternity, taught from your respective stations in the Lodge. In your own persons you should give evidence that you are governed by the principles of the fraternity, as it is only by a due regard for them in your own lives and conduct that you may expect obedience in others.

You are to assist the Master in discharge of his trust, diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master, you will succeed to higher duties; your acquirements must, therefore, be such that the Craft may never suffer for want of proper instruction. The spirit which you

have heretofore evinced in your attendance to the duties of Freemasonry leaves no doubt that your future conduct will be such as to merit the approbation of your brethren, and that the just reward which is due for meritorious services will be rendered in your advancement to higher stations.

TO THE BRETHREN OF THE LODGE

Brethren of the Lodge, such is the nature of our Constitution that some must of necessity rule and govern, others must submit and obey. The officers you have chosen, and who have been solemnly installed are sufficiently acquainted with the rules of propriety and the laws of the institution, to avoid exceeding the powers with which they are entrusted. The harmony of the Lodge will materially depend upon the good order you may preserve in the conduct of its business, and the courtesy and forbearance you may observe toward each other in its deliberation.

I charge you then, as you shall answer at the last day, that you act worthy of the vocation with which you are called, and suffer no faults, no imperfections on your part, to tarnish the lustre of your jewels, or bring discredit on the Craft. Recommend Masonry to the world by the rectitude of your conduct. To this end make yourselves intimately acquainted with all its principles and obligations, and practice in your lives all its duties and requirements. Divest yourselves, brethren, of

coldness and apathy, so fatal to your best interests. Shun those affections and groveling passions unworthy of a soul that claims affinity with the "Son of Light," and put forth all your energies to grasp whatever is noble and elevating in thought, and whatever can reveal new and sublime ideas pertaining to our lofty destiny. Guard against dissensions among yourselves. Let no root of bitterness spring up to trouble you. Use all your exertions to preserve your Lodge pure, and prevent the introduction of vice or error in its thousand forms. If, in the railty of humanity, a brother should fall under the influence of unholy feelings, or wander into forbidden paths, seek the wanderer out, bring him back to the fold, and show him the superior loveliness of virtue. Much may be accomplished by the force of good example, and by offering good counsel in a friendly spirit, ever remembering that "To err is human, to forgive divine."

Finally, brethren, be of one mind; live in peace. Let nothing disturb that pure, warm and holy love which our ritual enjoins. Follow these injunctions and your Lodge will flourish. May the tenets of your profession be transmitted through your Lodge unimpaired from generation to generation.

PROCLAMATION

Marshal.—In the name of the Grand Lodge of Free and Accepted Masons of the State of New

York 1 proclaim the officers of..... Lodge No. ———, duly elected, appointed and installed in their proper stations and places.

This proclamation is to be made in the South, West and East.

The Benediction is then pronounced by the Chaplain.

Almighty and everlasting God, from whom cometh every good and perfect gift, send down upon Thy servants here assembled the healthful spirit of Thy grace, that they may truly please Thee in all their doings. Grant, O Lord, power of mind and great understanding unto those whom we have this day clothed with authority to preside over and direct the affairs of this Lodge, and so replenish them with the truth of Thy doctrine, and adorn them with humility of life, that, both by word and example, they may faithfully serve Thee to the glory of Thy holy name and to the advancement of our beloved institution. Amen.

All respond.—So mote it be.

The Lodge may now proceed to its business, be closed in due time, and the proceedings of the occasion ended.

Mrs William
Williams
2309 Jones St
1956